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THE APPLICATION OF THE LAWES OF ENGLAND. FOR CATHOLIKE PRIESTHOOD.

DIRECTED BY VVAY OF PETITION to the Lords of his Maiesties most honorable priuy Counsell, Iustices, & others of the lawe.

Mentita est iniquitas sibi, *Psal.* 26.

O violentia veritatis, quod semper illa tenuit, inimicorum confessio confirmauit.
Aug. cont. Donatist. post col. cap. 3.

Printed at MACKLINE by HENRIE IAEY,
ANNO DOMINI. M. DC. XXIII.

endlesse perdition: We thinke that wee owe a most sincere & naturall loue to God, Countrey, & neighbours. For euen by Christ [illegible] No mans charity reacheth to anie [illegible], thē to yeald his life for the benefitt of his freindes.

Yet are we indicted & arraigned before your L. & termed with the vnfauorable termes of vonaturall subiects & Traitours, for if wee liue at home as Catholikes, professing our name, & refusing to professe a contrary Religion, we can neither keepe our places in the Innes of Court, but wee are thrust out for recusancy, impouerished, troubled, & defamed, for our refusall of going to Church, so that the statute obligeth euery Recusant 20.li. a month after thirteene moneths in the yeare, an accōpt vnusuall in all other cases, as the lawes comonly read, printed, & published do witnes. And multitudes of vnabler sort of Catholikes, that cannot pay yearly thirteenescore poundes, hauing their goods & third part of their landes seased on for their recusancy; So seuerely hath this statute bene executed, that wheras poore farmers & husbandmen haue had but one cowe for themselues & their children to liue vpon, thesame for their recusancy hath bene taken from them; & where both kine & cattell were wāting, there were taken from them their couerlets, sheets, & blankets from their beddes, their victualls, & poore prouision from their houses, not sparing so much as the very glasse from their windowes, when nothing else was to be found.

It is not possible to expresse in wordes the troubles, they haue suffred by the merciles searching & robbing of Pursiuants, Promoters,

Promoters, Informers, & ſuch needy officers, that care not by whoſe fall they riſe, not hauing any deſerts, or other degrees to clime to the height of their ambition, they build theire houſes with the ruines of ours, our liuinges are but ſnares for the owners, commonly the fee of euery mercenary mouth, that can by ſounding our diſgraces into credulous eares, procure themſelues warrants to ſeaze vpon our ſubſtance. They make our wills before we be ſick bequeathing to their owne vſes what ſhare they like, & by diſplanting our ofſpring, adopt themſelues to be heires of our landes, begging & broking for them, as if wee were either condemned for fooles, or in perpetuall minoritie. Yea, wee are made ſo common forage for all hungry cattell, that euen the theeues with ſcutchings, & counterfett warrants haue, vnder the pretence of being Purſuiants, ſpoyled vs in our houſes, hauing the Officers to aſsiſt them in their robberies, ſo ready they are at euery ones call: for, be he neuer ſo baſe who ſeeketh any aduantage of a Catholike, he is ſure, that many will backe him in it, though it bee the ſonne that taketh againſt the Father, or any faulty drudge, that for feare of correction accuſeth his Maſter.

In points alſo of their credit & good fame how deeply they are incurred in reſpect of their Religiõ, how many experiences make it moſt manifeſt? they are made the common theame of euery railing declaimer, abuſed without meanes or hope of remedy by euery wretch with infamous names; no tongue ſo forſworne, but it is of credit againſt them, none ſo true, but it is thought falſe in theire defence. If they keepe hoſpitality, they

any thing altered from that, it was, (as all antiquity warranteth vs.) why should it be more treasonable to be made Priests now, then in those times? or why were they who were made Priests in the first yeare of Q. Elizabeths raigne, within the compasse of the statute, & not these, who were created the next day before the last of Queene Maryes raigne? for, neither doth the Pope, nor any other Bishop by making vs Priests, claime or gett any more authoritie in England, then they of Basill or Geneua, by making Protestants Ministers, nor wee by receiuing our Orders from him, acknowledge him a mite worthy of authoritye, more then euery lay man doth through all Christendome: and as for oaths and promises in receiuing holy Orders, we neither take nor plight any, but one, common to the Priests of all Nations, which is, a solemne vow of perpetuall chastitie, a thing rather pleasing, then offensiue to a vertuous mind.

Let not therefore, (Right honorable) our Priesthood, the principall testimony of deuotion, that all former ages were acquainted with, be reckoned for treason, & the reliefe of Priests condemned for Fellony. And if any be doubtfull of the lawfulnes of the same, we will make reason his guide, & his owne principles his iudge and warrant. In the meane time we humbly craue pardon of this forced defence & necessary Petition, who desires to see these thinges at large, may read. The Protestant Apologie.

SECT.

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THE APPLICATION OF THE LAWES OF ENGLAND FOR CATHOLIKE PRIESTHOOD.

DIRECTED BY VVAY OF PETITION to the Lords of his Maiesties most honorable priuy Counsell, Iustices, & others of the lawe.

From the library of
SIR R. LEICESTER HARMSWORTH, BART.

Mentita est iniquitas sibi, *Psal.* 26.

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Aug. cont. Donatist. post col. cap. 3.

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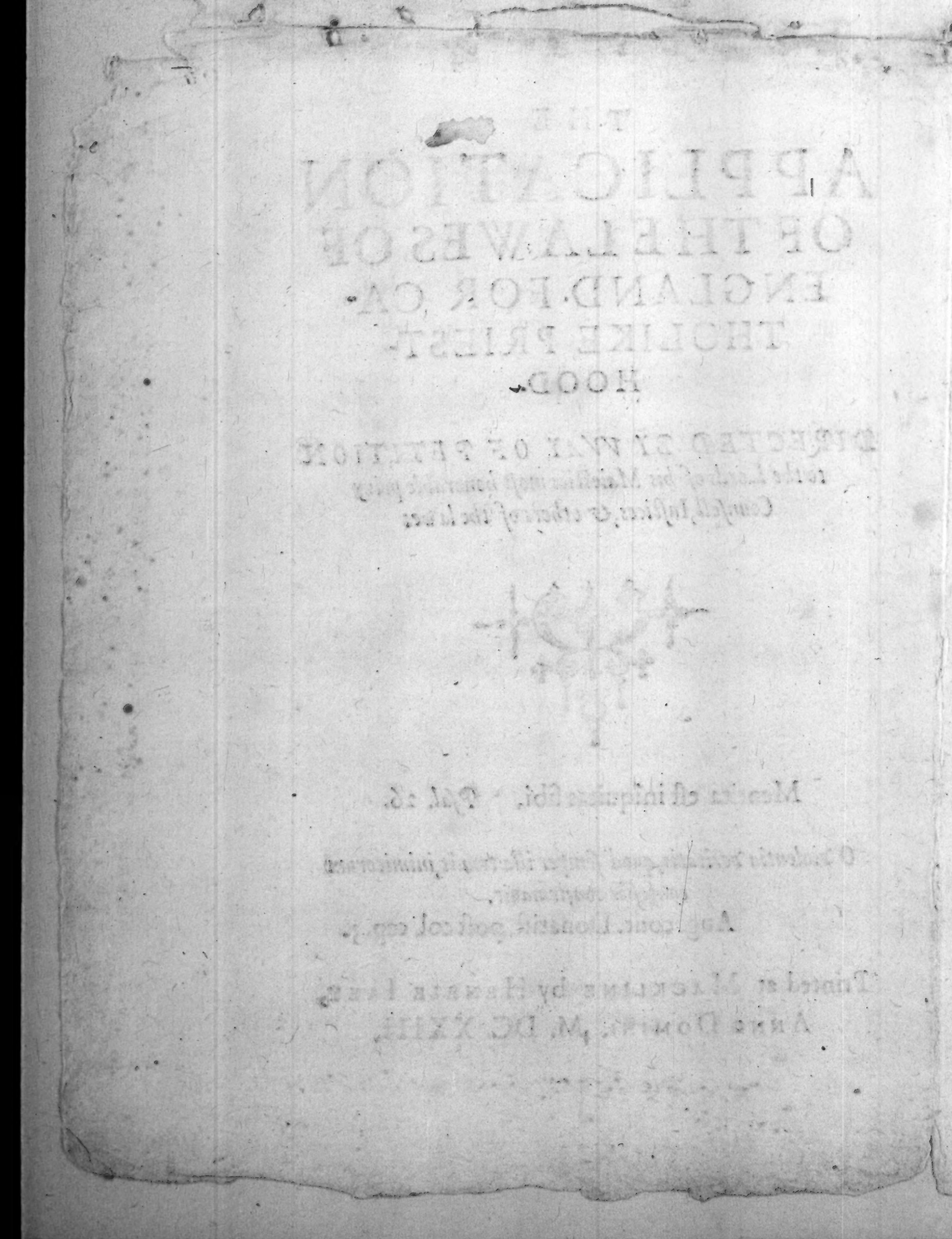

full day of doowne) they are arraigned as Priests, & so conuicted of treason but how iustly this odious title can be proued against vs, wee desire to haue it decided by your wisedomes owne arbiterment, & principles of right iudgment, for that all Christendome hath these 1500. yeares honoured for Pastours & gouernours of their soules those, that now are more then vnfauorably termed traitours; yea if to be a priest, made by the authority of the Sea of Rome, & present within his Maiestie dominions, be a iust title of treason; if they, that harbour, releiue, or receaue any such, be worthy to be deemed felõs: then all the glorious Sts. of this land, whose doctrine & vertue God almightie cõfirmed with many miracles, were no better then traitours, & their abettors, felons. Thẽ Damianus & Fugatius, who first brought hither Christianitie in king Lucius his time, aboue 1400 yeares past. Then S. Aug. & his companions, that cõuerted our realme in S. Gregories time were in the compasse of treason, sith their fuctiõ, & ours, were all one, (as hereafter shalbe most manifestly proued) equally deriued from the Sea of Rome, from whence they were directed by the Popes Eleutherius, & Gregory, sent into this kingdome, being Priests & religious men, as all antiquity doth witnes, yea all the Churches & places of pietie, all the charters & endowmẽts, bestowed by your noble predecessors vpon Priests, & Religious persons, & yet registred in the ancient lawes are but monuments of felony, and fauourers of Treason. And seing the Sea of Rome doth remaine in the self same state, still endued with the same authoritie, and neither the manner of our creation, or Priesthood it self

Anno 158.

Anno 599.

are censured to be to popular; if they forbeare, they hoard vp money for secrete purposes; if they be merry, they are fed with forraine hopes; if sad, they are malcontēt with the state at home; if any displeasing accident fall out, whereof the authors are either vnknowne or ashaued, Catholikes are made cōmon Fathers of such infamous orphanes; as though none were so fit sluces as they to let out euery mās sinke; yea the very name Catholike, (as they in their new Testament terme it a papist) is so knowne an aduātage for euery one, that either oweth thē money, or offereth them iniurie, that they can neither claime their right, nor right their wrongs, but their aduersaries straight leauing the maine pointe, pleadeth against them for their recusancy. And thus trauersing their suites, often causeth their persons to be committed to prison. I omit the vnformed shame & contempt, that the very lawes lay vpon them, condēning the chiefe functiō of their religion, partly for treasonable, partly for & punishable faultes.

And yet if we, to auoyde these miseries leaue all & seeke free vse of our cōscience, depart the realme taking such helpes, as the charitie of other countreys affordeth vs, wee are straight rekoned for vnnaturall subiects. It was no sedition, no innaturalitie for many in Qneenes Maries time to run vnto Geneua, & there to be harboured by those, that enuie vs; it is no treason to admit, & succour multitudes of strangers, & Apostates, as for their faith swarme into Englād out of all countreis, yet, if Catholikes flie from the storme of persecutiō into a place of refuge, & are there perfected in the course of vertue & learning, & returne to offer their blood for recouery of soules, (which is their only intent as heauē & earth shall witnes with vs in the dread-

full

THE APPLICATION OF THE LAWES OF ENGLAND FOR THE CATHOLIKE PRIESTHOOD.

Right honorable Lords, wise Iudges, and other Learned lawyers.

ALL bonds both of nature, & grace, inuite vs to loue God and our Countrey more, then our liues, & our neighbours as our selues; which whosoeuer obserueth, (what other title soeuer he deserue,) shall at least be deemed not to swarue from the rules of natiue curtesie, it being euer esteemed by all men, rather an vnnaturall thing, to disobey the Author of Nature, for any creature, in forsaking the faith, by which he hopeth to be saued, then reuolting from it, to enter league with errour to the willfull murthering of his owne soule.

Therefore, seing we are in so mightie, & warrantable proofes assured by all antiquity, that our Catholike Faith is the only truth, to which all that haue bene, or shall be saued, must owe their fidelitie; so if wee seeke with our deepest perills, in forgetting our best fortunes, & engaging our liues to great cruelties, to win soules from misbeliefe vnto it, & with the sweate of our deerest bloud, to gleane a few eares, the silly reliques of their infortunate harueſt, who haue misled infinite soules into

from your foresaid booke of *the Termes of the law*, and some by conference with others. So as I am to craue pardon, if exceeding herein the boldnesse of my profession, I haue mistaken, or not dewly obserued the apte proprietie of wordes, retaining yet (I hope) the substance of the matter.

And for as much, as these your ciuill obseruations, prescribed for the inquiry, & setting forth of right, are in themselues no other, then as liuely resemblances, & imitations of those maine grounds, which sacred Theologie affordeth, to the demonstration of Truth: I am now likewise to craue further leaue, to entreate you of your serious, & retired view, of your leasurable, Iudicious, and graue considerations, of this our short *Application*, of some principall parts thereof, to the like answerable grounds, and principles, so plentifully abounding, in proofe of our Catholike Religion. But least I should be tedious to your honors attention, I will but set downe one point, for the which Catholikes are so often commanded, to appeare before your honors to answere to the law, & are dailie deiected, disgraced & Impouerished: The point is knowne to you all, to witt, for entertaining of Maising Priests.

SECTION. II.

A verdict consisting of twelue generall Councels, al of them being within the first foure hundred & od yeares after our Sauiour Christ.

FIrst therfore, concerning your proceeding by *Iurors*: if that may be esteemed to be a true *Verdict*, which is so, by such giuen, you haue then here the same, giuen in the fore said point (which might be giuen in other points likewise of our Catholike Faith,) by the Ancient Fathers, who being assembled in Generall Councells, & Synodes, & sworne vpon the perill of their soules, haue in this, & other many speciall cases directly found for vs. & to that effect, that those of our *Iury*, may be the lesse suspected of you, we will bring them of the first 400. yeares after Christ, the which Ages, euen your owne Doctors being Iudges, were freest from all corruption, & alteratiō of the true Religiō, & Faith deliuered by the Apostles D. Fulke in his Answere to a counterfaite Catholike pag. 36. saith. *The Religion of the Papistes came in, & preuailed the yeare of God*: Anno 607. in the which time (saith he) *The Reuelation of Antichrist with the Church fled in to the wilderneſſe to witt* in Ao. 607. And Simō de Voyō one of your Protestāte Doctors, in his discourse vpon the Catalogue of Doctors, in the Epistle to the Reader, *post medium*; affirmeth, *that*

Simō de Voyō in his epist. to the Reader.

which we haue placed as *Fore-man*, is altogether for vs, cõcerning Catholike Priesthood, & many other points of Religion in controuersy at this day.

2. Conc. Arelat. An. 330

For the second *Iuror* we shall place the Councell holden at Arles, called Arelatense Concilium, celebrated shortly after the Nicene Councell, as some do thinke, Anno 330. in the 2. & 3. Canon, doth prohibite the marriage of Priests, & therefore is reproued by Szegedin, a protestãt writer: This Priesthood, can be vnderstood of no other Priesthood, then the Catholike Priesthood, our aduersaries being iudges; With many other points of Catholike Doctrine, making most of those Canons, out of the Nicene Councell: a manifest proofe, that the Nicene Councell did not leaue the matter at libertie, of priests-marriage.

In locis com. p. 327.

The third Iury man shall be the Romane Councell Anno 324. Can 81. the which maketh mentiõ, of *Cardinals, Bisshops, Priests, Deacons, Subdeacons, Acolytes, Exorcistes, Readers, and Doore keepers*, The which sacred Orders, are no where to be found, but in our Catholike Church. Which is acknowledged by the Centurywriters, Cent. 4. col. 873. mẽ much esteemed of, by the Church of England, & disclaimed by others, as by M^r. Fulke, in his Retentiue, in these words: *With all our hart we defie abhorre detest, & spit your greasie Antichristian Orders*, But you may see by these

SECTION. I.

THE LAVV TEARMES IN GENERALL PERVSED IN THIS OVR APPLICATION.

RIGHT HONORABLE, REVEREND, Graue, and Learned.

SEING your selues are as it were, the principall passages vnder his Maiestie, in, and by which is transported, whatsoeuer is done in execution of Iustice. In which course, of your great and weighty Imployment, as you are continually occasioned, and somtimes importuned, Iudiciously to obserue and discerne both of causes, & persons brought in question before you: So are there none, whome neccesity hath so

much prouoked, to become in this kinde your humble Suppliants, as are the dailie dejected, disgraced, & impouerished Catholikes

And for as much, as Religion is the matter of their calamity, we haue presumed hereby, (with all humble remõstrance) in their behalfe, to commend the same, vnto the serious, and retired view of your leasurable, iudicious, & graue Considerations. The which also we do with more confident, (I confesse) & peculiar respect, in that the method, & grounds of proofe, which shalbe obserued, and prosecuted, throughout this our humble Application, are in them selues correspondent, to the like receiued principles of your owne lawes, and as being such, do therefore after a more then ordinary manner, appropriate them selues to your iudgment.

An exposition of certaine difficult & obscure words & termes of the lawes of this Realme printed A 1602 Fol 25. Fol 26.

For if I mistake not, but do rightly informe my selfe from your booke of *The termes of the law*: your procedings in case of Attainder are threefold: as by *Outlary*, where the partie dothnot appeare to answere the law: by *Verdict*, which is the triall of honest *Iurors*, vpon his appearing to answere the law: and by *Confession*, which is the parties owne acknowledgement of his offence Also in case of *Title* to temporall possessions, there be certaine receaued grounds in your law of great force to demõstrate the right as faire, ancient, & vnsuspected *Euidence*, the *Testimony*

of

Therefore hauing freed our iury from all ſuſpition, euen our enemies being our Iudges, we wil place as *Fore-man* of our *Iury*, that notable and famous *Councell of Nice*; the which (ſaith Mr. Whitgift a proteſtante writer,) is of al wiſe, & learned men reuerenced, eſteemed, & embraced next vnto the Scriptures themſelues. This Councell was celebrated the yeare of Chriſt 325. at the which was preſent 318. Biſhops, who did decree, that Prieſts that did ſay Maſſe, & offer ſacrifice, ſhould not keepe cõpanie with any womã, but with their mother, ſiſter, fathers ſiſters, and mothers ſiſters; but ſhould liue chaſte, as S. Baſile expoundeth this Canon, in his Epiſt. to Parcorius. As appeareth in the third Canon, and acknowledged by all the Doctors of your Church. And not only this point, is approued by this Councell, but likewiſe ſundry others As 1. vnwritten Traditions 2. that the Sacraments by the inſtitution of Chriſt do conferre grace. 3. that extreame Vnction was a Sacrament. The Reall preſence, Indulgences, with many other points of Catholike Doctrine, maintained to this day in the Church of Rome.

Whitg. in his defence p. 330.

The 1. Coũcell of Nice. can. 3.

It is not let at liberty to marry, becauſe exception is taken at women but the mother, etc

And in the 14 Canon. it maket mention of Prieſts that do ſacrifice

Epiſt. 17.

Theod. li 1 hiſt. cap. 8.

Doctrina de Baptiſ. Can 69. ca. 10. ca. 11.

Your honors then do ſee, that this Councell

wh

that Anno 605. *VVhen Pope Boniface was enſtalled in the Papall throne, then falſhood gott the victory.* And Mr. Gabriel Powell, in his Conſiderations of the Papiſts reaſons ſaith: *I grant that from the yeare of Chriſt* 605. *The profeſſant Companie of Poperie hath bene very viſible and perſpicuous.* And Mr. Perkins in his expoſition of the Creed affirmeth: *That during the ſpace of* 900. *yeares the Popiſh hereſie hath ſpread it ſelfe ouer the whole earth.* And Mr. Whitaker *de Antichriſto contra Sanderum*, ſaith: *During all that time* (to witt of 600. yeares,) *The Church was pure and flourriſhing, and inuiolably taught, & defended the faith, deliuered from the Apoſtles.*

Powell pa. 105

Perkins 307.

Whit. p. 35

And the like acknowledgement is made by many other learned Proteſtants which were tedions to yonr honors, to ſett downe in this our short *Application*. Only we will conclude which Caluine your cheife man: who albeit he doth not graunt the florishing eſtate of the Romane Church, the full ſpace of the firſt. 600 yeares, after Chriſt, yet doth acknowledge, that no chãge of Faith was made vntill the times of *S. Auguſtine, Epiphanius, Optatus, &c.* which was for 440. yeares after Chriſt. Theſe be his owne wordes in his booke of Inſtitutions ſet forth in French: *It was athing* (ſaith he) *notorions & without doubt, that after the Apoſtles age, vntil thoſe times, no charge was made in doctrine, neither at Rome, nor at other citties.* Thus Caluine. There-

In his booke of Institut. ſet out in frẽch printed at Geneua 1562.

of credible witnesses, and euen *Præscription* it selfe, where of no memory occurreth to the contrary. In so much as by the statute of *Limitation*, no man is inhabled to commence,& prosecute suite,for any landes,whereof him selfe,or his Ancestors,haue not bene before seised,within a certaine time in that behalfe limited: The only *Priority* of *possession* receiuing also this fauour in your law, that to the partie disseised of such his *possession*, you afford speciall remedy,by *VVritt* of Alsise, allowing him also the benefit of his *Continuall Claime*, to preuent *Descent* vpō the other parties dying seised. Moreouer where the letter of your *Statute law* appeareth to be in some cases doubtfull, you are reported to hold that sense, and vnderstanding thereof for most reasonable, which is found most agreable,with the knowne answerable *Practise* of ensewing times. Fol. 140 Fol. 24. Fol. 47. Fol. 47.

Besides all this, there are established with you, for the finall ending of all arising cōtrouersies *High cours of Iudgment* to giue *definitiue sentence*, and the same so giuē,not by the law it selfe,but by your selues placed, as Iudges to pronounce,& determine what is the law: Against which sentence so once orderly giuen, *No VVritt of errour*, or *Appeale* lieth, whereby to support the partie so cōuicted,in the farther humor of his vnsatisfied and endles contention. Fol. 82. Of all which I haue informed my self, partly

manded them to offer vp Sacrifice euery day.

The twelft of our *Iury* is the Councell Mileuitane about the yeare 416. which decreed can. 12. that Masses prayers and ceremonies should not be vsed but such as where allowed by the Councell, so doth the Councell of Chalcedon Anno 451. can. 15.

Anno 416.

The second generall Councell of Nice. in the 3. tom. act. 6. saith in most plaine termes: *Neuer any of the Apostles or Fathers did call our vnbloody sacrifice (meaning the masse) done in commemoration of the passion of our Sauiour, to be the signe or figure of his body: for he did not say, take you, eate you, the signe of my body, but take you, eate you this my body, &c. Albeit before the wordes of the Fathers did call it* αντίτυπον, the symbole or figure of his body: So plainly doth the 350. Bishops assembled in this Councell deliuer their sentence in our behalf.

You see (Right honorable, Reuerend, Graue, and Learned Lords) the compleate number of our *Iury*, at whom no exceptions can be taken, euen the Doctors of your Church being Iudges, they being all not only within the first 600. yeares, in which time was no corruption in Religion according to the confession of many of our aduersaries heretofore alleadged, but in the most florishing estate of the Church. Of which time your chiefe man Caluine saith: It was a matter out of all doubt,

that

that from the beginning euen vntill that time, (viz to S. Austins daies,) nothing was changed in doctrine. Also in his booke of Institutions in French printed at Geneua by *Conradus Badius* Anno 1562. he saith expresly: That it was a thing notorious & without doubt, that after the Apostles age vntill those times, no change was made in doctrine neither at Rome, nor at other citties. So plainely do our learned Aduersaries acknowledge, that no change of faith was made by the Romane Church from the Apostles age vntill the time of S. Austin, Epiphanius, Optatus, &c. which was 440. yeares after Christ. Mr. Fulke followeth his Maister Caluine in this pointe saying in his *Retentine*: The Popish church is but an Hereticall assembly, departed from the vniuersall church, long since Augustines departure ont of this life. This is the most common opinion of all Protestant writers. And thus much with your good fauours concerning the application of your terme of law called *Verdict*, which is the *Triall of honest Iurors.*

Lib. 4. Instit. cap. 2. §. 2.

Pag 85.

C 3 Sect.

before S. Auſtins time,) ſought to the church of Rome, which then for puritie in Religion, and conſtancie in the ſame, was moſt famous, aboue all others; this fore ſaid time was the firſt. 440. yeares after chriſt. Therfore for the further ſatisfaction of our aduerſaryes, wee ſhall bring for witneſſes euen them, who liued within the fore ſaid time, viz: within & before S. Auguſtin his time.

If need were, we might bring for witneſſes S. Andrew the Apoſtle; who in a booke made by himſelf and written by his diſciples and generally receaued for authenticall by the whole Churche & Chriſtian world, theſe wordes are recorded to haue beene ſpoken by himſelf: I daylie ſacrifice to Almighty God the immaculate lamb; who not with ſtanding that he is truely ſacrificed, and his flesh truely eaten by the people, yet doth he ſtill remayne whole & liuing.

In Epiſt. ad Eccleſ. Achaiæ cap. 1.

S. Clemens Epiſt. 3. no prieſt ought to ſay maſſe without the Bishops leaue. S. Martial Epiſt. ad Burdegalenſis. cap. 3. A ſacrifice is offered vpon the Altar is God the creator, not to man, or Angell. Of the ſaid S. clement there is mention made in the Apoſtle S. Paule his Epiſtle to the Philippi: ca. 4. verſ. 3. where he is numbred among the followers of S. Paul, and who was third Pope after S. Peter; who did write many things which he had of verball

these his wordes, that he is vnmindfull of the Antiquitie of these sacred Orders.

The *fourth of our Iury*, shalbe the Councell of Neocæsarea holden Anno 314. and approued by the Councel of Nice, which doth decree Can. 1. *That Priests who do marry, should be deposed of their charge*, with many other things concerning maners & good life. Can. 1.

The fift of our *Iury* is the Councel *Laodicea* of celebrated about the yeare 364. The which decreed Can. 13. that the Priest should not bee elected by the people. Also Can 19. concerning certaine Rites in publicke seruice time, as namely some prayers in silence, others pronounced, then the Pax (or kisse of peace) to be giuen, and the oblation to be offered; And Can. 21. That the Subdeacon might not enter into the *Vestry* and handle the holy vessells. And Can. 48. that the Baptised after Baptisme should receaue holy Chrisme. And Can. 50. the fift of lent: and Can. 52. not to marry in lent: All the which Canons *Osiander* a learned protestant disclaimes from, & rebukes bitterly albeit vndeseruedly. Now if this Councell maketh for vs Catholikes, or you of the Church of England, I Appeale to your graue Iudgment, and serious considerations. Pacæolus in Sene Concil. Osiand. Cent. 4. p 393.

The Sixt of our *Iury* is your Councell called *Elibertinum*, no lesse antcient then the fore said Anno 305.

Councells; this Councell: can. 27. & can. 33. decreed moſt plainlie againſt prieſtes, who marry after they haue taken vpon them prieſthood; This Councell was celebrated about the yeare 305 in Spaine; The which Councell the Doctors of your Church vſe to obiect againſt Catholikes concerning Images, miſtaking the intention of the Councell.

Anno 396 ſub Sniciovt quidem volunt.

The Seuenth of our *Iury* is the 2. Councell of of Carthage Anno 386 wherat S. Auſtine was preſent & ſubſcribed therto which doubted not in like manner to ground this point vpon antiquitie, and the Apoſtles doctrine; ſo that in the 2. Canon. it ſaith theſe wordes: *Omnibus placet &c* In pleaſeth vs all, that Bishops, Prieſts, and Deacons, &c. ſhall obſteine from wiues, which the Apoſtles did teach and Antiquitie did keepe, let vs likewiſe obſerue; & many other points doth this Councell decree for Catholiks.

The eight of our *Iury* is the 3. Councell of Carthage celebrated in the yeare. 397. at the which likewiſe S. Auſtin was preſent & ſubſcribed therto; alloweth of Confeſsion made to a Prieſte can. 32. and likewiſe of other points of Catholike doctrine, as of Purgatory. can. 29. &c.

Anno 397.

Anno 398.

The 9. of our *Iury* is the 4. Councell of Carthage in the yeare 398. to the which ſubſcribed S. Auſtine

But for feare of ſuſpicion of our *VVitneſſes*, we ſhall bring men ſo indifferent to our aduerſaries & vs, that we may ſay of them, (as S. Auſt. in like caſe diſputing againſt the *Pelagians* faith, of the Fathers before his time:) *Neque nobis neque vobis irati ſunt, &c They be angrie neither at you nor at vs: what they haue found in the Church, that they haue held: they haue taught, what they haue learned: and what they haue receaued from their Forefathers they haue deliured to poſterity.* In ſo much as your owne learned writers are not wanting in their like anſwerable commendation. Caluine ſpeaking of them ſaith: They indeed, (ſpeaking of catholikes, alleadging Antiquity,) ſett forth their churches very glorioufly, &c. they report out of *Irenæus, Tertullian, Origen, Auguſtin, & others, how highly they eſteemed this ſucceſsion*, (wherto he there anſwereth & giueth his like reaſon therof ſaying: conſidering it was a matter out of all doubt, that from the beginning vntill that time nothing was chãged in doctrine the holy Doctors tooke in argument that, which was ſufficient for the ouerthrowing of all new errors: to witt, that they, viz, the Heretiques, oppugned the doctrine, which euen frõ the very Apoſtles themſelues had beene inviolably & with one conſent retained. And Mr Iewell a famous Proteſtant in his replye to Mr Harding. pag. 266, ſaith. The godly Fathers, (meaning them before

Auguſt. adu Iul. Pelag. lib. 2. prope finem & lib. 3. cap. 17. & lib. 4. cap 12.

Caluin. Inſtit. lib. 4. cap. 2. Sect. 2.

SECTION. III.

THE TESTAMENTI.

SECONDLY: if you reſpect *Witneſſes*, you ſhall find all the Ancient Fathers for our cauſe, in ſo much that ſundry of our learned Aduerſaries doubt not therefore, to make generall diſclaime in the ancient Fathers. Hence it is that Mr. Whitaker a Learned Proteſtant affirmeth: cont. *Duræn* p. 423. The Popish Religion to be a patched coverlett of the Fathers errors, ſowed together. And that alſo Mr. D. Humfrey did greuouſly reprehend Mr Iewell for his ſo bould appealing to the Fathers, affirming therefore of Mr Iewell that herein he gaue the Papiſts to large a ſcope, that he was iniurious to himſelf, and after a manner ſpoiled himſelf, & the church. And Iacobus Acontius in his Treatiſe, dedicated to Queene Elizab. ſpeaking of the bad ſucceſſe that Proteſtants writers had in citing the Fathers, exhorts them to for beare the citing of them ſaying: *Equidem perniciosiſſimam omninoque fugiendam hanc eſſe arbitror conſuetudinem.* Certainly I hold this cuſtome viz of, &c. to be very dangerous & wholy to be auoyded viz: of citing the Fathers to the writers diſaduantage.

In libel. vita Iwely printed Londini pag 212. idem Fulk. in his petent. pag 55. Stratag Satanæ li. 6. pag. 296

But

Austine being there present. This Councell decreeth can 5. 6. 7. 8. 9. for the inferior Orders of Readers, Exorcist, Acolyth, doorkeepers, and Subdeacons, further mentioning there according to the offices yet vsed, a booke of Exorcismes for the Exorcist, the Church lightes for the Accolite, patten, chalice, litle cruets full of water, and Towell for the priests handes: All which are confessed, and reproued by the Protestant writer Luke *Osiander*: in his Epitom. cent. 5. p. 4. Asoc. vult ar no 418.

The tenth of our *Iury* is the famous and Generall Councell of Ephesus celebrated about the yeare 431 by 200. Bishops which amongst other Articles and points of our Cath. doctrine saith in plaine wordes: *Incruentam celebramus in Ecclesiis sacrificii seruitutem*: we do celebrate and offer vp in our Churches, an vnbloody sacrifice: and in the wordes following approoues euidētly the reall presence, causing the Canōs of the Nicene Councell to be publickly read with these wordes. *Incruentum, &c.* Anno 431. Concil Nic. cap 10.

The eleuenth of our *Iury* is the first Toletane Councell in the yeare 405. which decreed can. 20. for consecration of Chrisme by a Bishop, and his sending therof to the Priests, through his dioceese at easter yearly; Also can 1. for the dailie offering Sacrifice &c to the great dislike of the Protestant writer *Osiander*: who saith therupon; who commanded Anno 405. sub Cent. 5 p 46.

the masse,&c. This saying of *S. Ignatius* is acknowledged,& not gainsaid by the late Bishop of Canterb. Mr. Whitgift in his Def. pag. 408. For further proofe of this and like sayings of *S. Ignatius* see *S. Hierom lib. de viris illustribus. ibidem*: it is not lawfull without a Bishop to offer Sacrifice,or to celebrate masse.

The third *VVitnesse* is *S. Irenæus Scoller* to *S. Policarpus*, who was Disciple to *S. Iohn Enangelist*, and liued in the yeare 170, who some times was Bishop of Lyons in France; This *Irenæus* affirmeth, that, besides the spirituall Priestly Order of all the Iust, another peculiar Priesthood of the Apostles, who are in respect therof to attend dailye vpon God & the Altar.

Lib. 4. aduersus Hæres.

The fourth *VVitnesse* is *Iustinus Mart.* who liued in the yeare 130. he affirmeth,that the sacrifice of the Eucharist is by the Institution of *Iesus Christ*, & that it is celebrated throughout all the world by the Christians,and that by the Priests only, his bookes and workes are reported by *Eusebius* and *S. Hierom.*

Dialog. cum Tryph.

Euseb. li.4 c.17 Hier. in catalog.

The fift *VVitnesse* is *Origen*, who liued the yeare 230. In his 21 homily on the booke of Numeri,(the which homilies he did write before his falling into error,)doth Iudge, that it appertaineth only to thé, that liue chast continually,to offer sacrifice.

Origen. hom 21. in Num.

The

The ſixt *VVitneſſe* is *S. Cyprian*, who liued in the yeare 240. in his Epiſtle *ad Cæcilium* laith thus: If *Ieſus Chriſt* our Sauiour & God, be himſelf cheif Prieſt of his Father, and the firſt who did offer vp himſelf as a ſacrifice to God the Father, & commanded vs to doe the ſame in commemoration of him; Truely it followeth, that the Prieſt, who imitates that, which Chriſt did doe, is in the place of Chriſt, and doth offer vp to God the Father a true, and full ſacrifice, whenſoeuer he beginneth to offer according to that manner, as was offered by *Ieſus Chriſt*. this *S. Cyprian*; for the which wordes the Century writers do reproue and reiect him. Epiſt. 63 ad Cæcil.

The ſeuenth *VVitneſſe* is *S. Baſil*, who profeſſed a monaſticall life, and liued in the yeare 370. He ſetteth downe the ceremonies & forme of the ſacrifice of the maſſe, which were obſerued within his dioceſſe, he being then Bishop of *Cæſarea in Cappadocia*. Liturg. Eccleſ. Cappad. apud Cocc. li. de Euch.

The 8. *VVitneſſe* is *S Iohn Chryſoſtome*, who liued in the yeare 390. in his booke *de Sacerdotio*. ſpeaking of the conſecration of the hoſt in the ſacrifice of the maſſe ſaith thus. The wordes are pronoũced by the Prieſt, and are conſecrated by the grace, & vertue of God. The booke, which he maketh of Prieſthood, is a ſufficient proufe of his opinion, in this and other points of our Catholike Religion, in Lib. de Sacerd. Chryſ. orat. cõtragẽtes qd vnus eſt Deus.

Apoſtles Scoller. Epiſt. ad Smyrnenſes. All which holy men did name the word Maſſe properly, and in that ſame ſenſe, that the Catholikes at this day do vſe. Yet for all this forſooth our Aduerſaryes would make the world belieue, that the word Maſſe, is a word newly inuented, & not found in the primitiue Churche. But they deale with vs in this, as in many other things, which muſt proceed either of malice, or of groſſe ignorance.

The twelfe of our *VVitneſſes* is *S. Hierome*, who liued in the ſame time that *S. Auſtin*, did. Aº. 430. He is generally holden of our Aduerſaries to be for the Catholike Religion in this, & other points: He did reuerence & reſpect holy Prieſthood very much, ſaying: God forbid I ſhould ſpeake amiſſe of them, who ſucceding, doe conſecrate with their mouth the body, & blood of Ieſus Chriſt. To theſe *VVitneſſes* wee might adde infinite more, if it were not tedious to your honors. As *S. Cyrill* of Alexandria contemporaneo to *S. Hieron. S. Cyrillus Hieroſolymitanus* Anno 320. *S. Gregory of Nyſſen. Epiphanius, Athanaſius* Anno 319. *Optatus* Anno 350. lib. 6. aduerſus Hęreſ. *Athan.* quæſt. 34.

Epiſt. ad Heliod.

Cyrillus Catech.

Cyrillus Hieroſ. catech. 12.

Gregor. Nyſſen orat. in mulierē peccat.

Ep. ph. Hæreſ. 73.

Right honorable, Reuerend, Graue, and Learned, theſe be our *VVitneſſes* who did direct our fore ſaid *Iury* in their *Verdict*: at whom our Aduerſaries can take no exception iuſtly, ſeing they were men indifferent

verball tradition of the Apoſtles, who liued about the yeare. 80. The afore ſaid S. Martiall was ſent by Saint Peter into France, who afterwards was Bish. of Limoge in France, who liued in the yeare 50. of whom Baronius doth write. Likewiſe may be alleaged the fiue liturgies or Maſſes of the Apoſtles, The firſt of S. Peter, in defence of which, Willaim Lindane a learned Catholike writeth an Apologie. The ſecond of S *Iames* the greater, alleaged by S. Proclus Patriarch of Conſtantinople, who liued in the yeare 460. The third of S. *Iames* the leſſer, alleaged by the fore ſaid proclus, wherof mention is made likewiſe in the Councell of Trull. in the yeare 680. The fourth, the liturgie of S. Mathew, which the Æthiopians do vſe, and is called in their language *Corbon*, that is *Miſſah* in Hebrew, and in Latin *Oblatio*; of this Liturgy or terme of Maſſe writeth Genebrard.

In Mart. 30. Iun. Proclus de Tradit. diuina.

Gen. in fine primia ſæculi.

The fift is that of *S. Mark* vſed long time in *Alexandria*, of this likewiſe writeth *Genebrard*. Of theſe *Liturgies* writeth *Coccius*, lib. de *Euchar.* art. 1. 4. likewiſe mention is made of them, in the booke called *Bibliotheca Patrum* in the 6. Tom. of the edition. 1589.

Vbi ſup.

But leaſt we become tedious to your graue Attention, we will bring onely the Teſtimonies of ſome holy Fathers, who liued in the moſt flouriſ-

hing eſtate of Chriſts Church, who be moſt commended of our Aduerſaries.

The firſt of or *VVitneſſes* shalbe *S. Denis Areopagite* diſciple of *S. Paul*, of whom there is mention made in the actes of the Apoſtles, who liued in the yeare 90. of whom *Sutcliffe* the Proteſtant writer ſaith: *Dionyſius antiquitatis optimus ſanè teſtis, videtur enim eſſe antiquiſsimus*. This *S. Denis* then, who (as Mr *Oliuier Ormerod* a learned Proteſtant writeth) liued in the Apoſtles times; in his Eccleſiaſticall Hierarchie ſetteth downe the moſt of the Ceremonies, that the Catholike Church vſeth in celebrating the Maſſe: viz the prayers, the burning of Frankincenſe about the Altar, the ſinging of Pſalmes, parcells of ſcripture which be read, the waſhing of handes, the giuing of the Pax, the Eleuation of the holy Hoſte, the Adoration of theſame, the Comunion & receauing of the Sacramét, yea, he affirmeth, that no ſooner the B. Sacrament is on the Altar, but there be preſent troopes of Saints, This ancient Father in all his books maketh, ſo much for vs, both in this & all other pointes of our Catholike Faith, and againſt our Aduerſaries, that Caluine, & the Century writers haue no other refuge, but to call in queſtion the bookes of *S. Denis*, albeit moſt vniuſtly, preferring the ſaying and falſe opinion of *Eraſmus* & *Laurentius Valla* (both Grammarias) before the authority of an infinite number

Act. 17 14.

de presb cap. 13. pag. 91.

Orm. in his pictu re of a Puritan. pa. 1605.

Eccl. hiſt. cap. 3.

Lib. 1. ca 1 §. 4 Cent. 1. li. 2 c. 10 col 637.

of

plentifull in this & other points of Catholike doctrine, euen in the Iudgment of our Aduersaryes, he named the word masse in one of his Sermons saying, *lett no man* be absent from the masse on sonday. And againe he named the word masse in another Sermon saying, these words, which shalbe read at the masse, and elle where. Vniustly therefore do our aduersaryes obiect against vs, saying that *S. Auguſt.* did neuer name the word masse. And within *S. Austins* time the 2. Councell of Carthage in the 3. chap and the Mileuitan Councell cap. 12. doth name the word masse. And before *S. Austin*, *S. Ambrose*, who liued anno 390. in his 5. book of Epistles, Epist 33 *S. Damasus* Pope, who liued about the yeare 384. in his book of the liues of the Popes. And *S. Machurius*, who liued about anno 319. in his decret. de consecrat. named the word masse. *S. Fabianus* Pope in one of his Decrees, who liued about the yeare 242. *S. Sother* Pope & Martyr, who liued about the yeare 171. in one of his Decrees which are extant Tom. Concil. *S. Pius* Pope Anno 147. in one of his Decrees. *S. Higinus* Pope & Martyr Anno 144. in his Decree as Ino. lib. 2. testifieth. *S. Alexander* Pope & Martyr Anno 121. Epist. 1. ad omnes Orthodoxos, which is to be seene in the Councell of Tribury cap. 19. *S. Clement* third Pope after *S. Peter* Epist. 3. Anno 111. *S. Ignatius* the Apostles

Chemnitius in his Exá. part. 3. pag. 3.

Auguſt. serm. 51 de tempore. Ser. 91. de tem. Ser. 337.

the which book he affirmeth, that in Britanie there were *Altaria Christo dedicata*.

The 9. *VVitnesse* is *Tertullian* one of the Latine Churche, who liued in the yeare 220. whose authoritie is reuerenced, not only by the Ancient Fathers, but likewise by our aduersaryes. Ormerod a Protestant writer doth alledge *Tertullian* his opinió of the signe of the crosse in Baptisme against his Puritane Brethren. This *Tertullian* amongst the other traditions of the Catholike Churche, reports of the saying of masse, or oblation at the end of the yeare for the Soules departed The which sentence is acknowledged by Mr Fulk to be of *Tertullian*. And in his booke *de cultu fœminarum*, he saith, that a woman should not goe abrode, vnlesse it be to visitt the sicke, heare the sermon, or assiste in the Churche at masse.

In his pict ire of a Puritpa 3

Lib. de Coron. milit cap. 3.

In his confut. of purg pag. 362

The Ninth *VVitnesse* is *S. Ambrose*, who liued in the yeare 370. and whome the Century-writers do reiect, for his to much writing in fauor of the sacrifice of the masse & Catholike Priesthood. Amongst other of his sayings he confessed of himself, that tumult being risen in the assembly where he was, yet he was not forgetfull of his office, but did beginne the masse.

Lib 4 cap 4 col. 295

Ambro. lib. 5 Epist. 3

The eleuenth of our *VVitnesses* is *S. Augustine* Scoller to *S. Ambrose*, he died in the yeare 430. he is

plentifull

of ancient Doctors. *Origen*, who liued in the yeare 230. in one of his Homilies alleadging a passage of *S. Denis* his *Cælestiall Hierarchy*, termeth him Great *S. Denise* Areopagite. *S. Athanasius*, who liued in the yeare 319 that Great Diuine. *S. Chrysostome*, who liued in the yeare 390 that Cælestiall birde. *S. Gregor.* the Great, who liued in the yeare 590. Calleth him ancient & venerable Father. And not only are his bookes acknowledged by the ancient Fathers, but euen by our late Protestante writers, as by Mr Fulk, Hermanus, *D. Bridges* Lord Bishop of Oxford, who did thinke him to haue beene before *S. Basils* dayes, who liued in the yeare 370. by Mr. Cooper late Bishop of winchester; by Mr. Oliuier Ormrod in his picture of a puritane in proofe of the Crosse made in Baptisme; And by the Archbishop of Canterb. in his answere to an admonition. And this concerning our first witnes.

Orig. hom. 2. in diuers ante med.

Athanas in Scholijs in opera Dionysij

Chrys. epist. ad Carolũ Caluum

gric. hom. 34

Fulk. in his confut. of Purgat. pag 353.

Coup in his dict. at the word Dionysius. pag. 103.

The second of our *Witnesses* is *S. Ignatius*, *Scholler* vnto *S. Iohn* the Euangelist, who liued in the yeare 100. writeth thus in his vndoubted Epistle ad *Smyrnenses*, that the Bishop is as highe Priest in respecte of his Priesthood, affirming further, that in the Church nothing is greater then the Bishop who sacrificeth vnto God for the safety of the whole world, because it is (saith he) not lawfull without a Bishop to offer immaculate Sacrifice, to celebrate

Ad *Smyrnenses*.

Ibidem.

Innocentius the first (the number of which amounted to 41.) were true Bishops & did teach true doctrine, And consequently Catholike Priesthood teached, allowed and practised by them, is true and Christian doctrine, euen according to Melanchon his opinion.

Lib. de Anti-christo contra Sand pag. 35.

4 Mr. Whitaker a learned Aduersary, being vrged by the Catholike writer *D. Sanders*, who affirmeth that the Catholike & Romane Church was not chaged during the first 600. yeares after Christ; acknowledged the same to be true saying, during all that time the Church was pure & florishing, and inuiolably taught and defended the Faith deliuered from the Apostles. Now according to this Aduersaryes Confession, it followeth that Catholike Priesthood, & other points of doctrine, taught by those Ancient Fathers, brought as witnesses heretofore in defence of our cause, must be pure doctrine, & inuiolably deliuered from the Apostles.

In his Conf. of purgat. pag. 373.

5. Mr. Fvlk doth graunt that the cause why *Irenæus, Cyprian. Tertull. Optatus, and Vincentius Lyrinensis, Hierom, & Augustine* did name the Church of Rome, was because the Church of Rome at that time, as it was founded by the Apostles, so it continued in the doctrine of the Apostles. Now seing those very same Fathers, are alleaged by vs as Witnesses, in defence of our cause, it followeth, by Mr. Fulkes

Fulkes owne Confession, that our doctrine in this point, is the doctrine of the Apostles.

6. Mr. Napper (that renounced Protestant) auouched to his Maiestie that Pope *Siluester* who liued about Anno 313. was the Antichrist. but seing all these Popes, who were before Pope *Siluester* his time (he being but the thirty fourth Pope) were all Priests and practised ther Priesthood by saying of masse, &c. did practise or teach no Antichristian doctrine, seing (as Mr Napper affirmeth) the Antichrist was not as yet come; but Christian & hollsome doctrine was taught by them, and consequently a Maising Priest, to be no new or Antichristian doctrine. Vppon the reuelat. p. 66. 68.

7. Mr. Gifford in his demonstrations that Brownists are Donatists, &c. saith: *To offer oblation* for the dead, was generall in the Church, long before the dayes of *S. Austin*, as appeareth in *Cyprian* & *Tertullian*. Now seing that *Cyprian* & *Tertullian* liued within 240. yeares after Christ, all the which time yea euen to *S. Austins* time, the Churche did florish, and did maintanie the doctrine of the Apostles heretofore confessed; It must follow that Oblation for the dead was good, and faithfull doctrine, seing it was generally holden, & maintained by the Church. pag. 38.

8. Mr. Field reporting the errors of *Aerius* the heretike saith: *Aerius* condemned the custome of Of the Church li. 3. c 29 pa. 138.

Pope) in the Apoſtles times and long after, was a great maintainer and ſetter forth of Chriſts glory, in the which aboue all other countreyes, and regions was preached the true Goſpell, the Sacraments were moſt duely adminiſtred, &c. After the Empors became Chriſtians (ſaith he) the Goſpell there florished moſt: But all the Popes who were in the firſt, ſecond, and third hundred yeares, did allow of Catholike Prieſthood, Witneſſe of this is S. *Clement* Pope, who was third Pope after S. *Peter*, and liued about the yeare 102. who ſaith, thus in one of his Epiſtles: Let noe Prieſt ſay maſſe in his Parish, without the licence of his Bishop. And by ſaying of Maſſe, the Euchariſt was giuen and receiued of the people, as is witnoſſed by S. *Dionyſe*, S. *Ignatius*, & S. *Marcellus* who liued in the ſecond Age, as before hath beene shewed: After S. *Clement* ſucceeded S. *Anaclete*, in the yeare 107. who commaunded that maſſe ſhould be celebrated, only in holy places. After him S. *Alexander* who died for the Faith in the yeare 121. he did confirme the Apoſtolike conſtitution, of mingling wine with water in the ſacrifice of the maſſe. After him was S. *Sixtus Romanus*, in the yeare 142. who commaunded, that the ſacred veſſels vſed at maſſe, & at other times ſhould not be handled, nor touched by any man, but by the who were in holy Orders. After him was S. *Telesphorus*

Ep. 3.

Anacletus Ep. 1

Baron. in mart. 3 May.

In decretis Sixti Papæ.

who

different and not angrie neither at our Aduersaries nor at vs; and who be much esteemed of, by the more aduised and sober Protestants, who (to vse their owne words) doubt not, but that the primitiue Churche re eaued from the Apostles, and Apostolicall men, not only the text of Scripture, but also the right and natiue sense therof; And that we are greatly confirmed, in the true & sound sense of Scripture, by testimonies of the ancient Fathers; And that they are the true and best Masters of posteritie, going before & leading vs the way: and as Mr. Bancroft late Bishop of Canterb, saith: for Mr. Caluin and Mr. Beza I doe thinke of them as their writings deserue, but yet I thinke better of the ancient Fathers, I must confesse.

chemint exam. Concil. Trid. part. 1, pag. 74.

Confessio Bohemi pag. 400

Bancr. survey. pag. 379

Section. IIII.

The Confession of twelue of the learnedest of the Aduersarie parties.

THIRDLY if the parties owne Confession be of force (as doubtles in all reason it is no lesse then Conuincing) your Wisdomes shall heare the grauest of your Aduersaryes confirme by their owne Confession, this point of doctrine for vs.

1. Caluine our Aduersaries prime man speaking of *Irenæus*, *Tertullian*, *Origen*, *August*: and others, how highly they esteemed the Church of Rome, in respect of the Succession of the Romane Bishops, answereth & giueth his like reason there of saying: Considering it was a matter out of all doubt, that from the beginning euen vntill that time (viz till *S. Austins* time) nothing was changed in doctrine, the holy doctors tooke in argument that which was sufficient for the ouerthrowing of all new errors; viz, that they viz: the heretikes oppugned the doctrin, which euen from the very Apostles themselues had beene inuiolably and with one consent retained. Againe in his booke of *Institutions* set forth in French he saith expresly, that it was a thing notorious & without doubt, that after the Apostles age vntill those times viz. (*S. Augst* his time) no change was made in doctrine, neither at Rome nor at other citryes. Now seeing Caluine affirmeth that without all doubt there was no change of doctrine in the Church of Rome, from the beginning (that is from the Apostles times) vntill *S. Aug.* his time, which was for 400. and odd yeares after Christ, it must follow in Caluins opinion, that the doctrine we haue heretofore alleaged, by the testimony of our Iury (viz the Councells) and witnesses (viz the Fathers) they being all both Iury and witnesses

Inst lib 4 cap 2. §. 2.

Instit in French printed at Geneua anno 1561.

tholike Faith, As Altars, Vestiments, Images, Chalices, Crosses, Candlestikes, Censers, holy vessels, holy water, the sprinkling therof; with many other points & Ceremonies reported by the Protestant writer D. Humfrey in Iesuitismi part. 2. And therefore according to Mr. Godwine it must follow, that all these points, are points of Christian doctrine, seing these be the points in which we Englishmen were first instructed, by *S. Augustine*, sent for that purpose into England, by *S. Gregory* the great Pope of Rome. Cap. 5. pag. 5.

Mr. Iewel, (whom Mr. Hooker in his Eccles. Policij, termeth the worthiest diuine, that christendome breed for some hundred yeares past,) in his reply to Mr. Harding pag. 246. saith: Aswell *S. Austin* as all other godly Fathers, rightly yelded reuerence to the Sea of Rome, &c. for the purity of Religion, which was there preserued a long time without spott: thus hee. But seing not only after, but likewise before *S. Austins* daies, the Church of Rome did allowe of masing Priests, & other points of our now professed Catholike Faith, (as we haue shewed at lardge heretofore in our said Ioye) Therfore according to Mr. Iewells saying, Catholike Priesthood is a pure & Christian doctrine. Hooker. l. 2. sect. 6. p. 112.

Mr. Ridley saith in Mr. Fox Actes and Monuments: the Patriarch of Rome (for he termeth the Pope) pa. 1359.

the Church, in naming the dead at the Altar, and offering the ſacrifice of the Euchariſt, that is, of thankeſgeuing for them: hee diſliked of ſett Faſtes, and would not admitt any difference betweene a Bishop & a Presbyter, &c. he was iuſtly condemned thus hee. Now ſeing that Mr. Field ſaith, that Aerius was iuſtly condemned, for not allowing the mention of the dead, made at the Altar, & the offering the ſacrifice of the Altar, &c. it followeth, that Mr. Field allowes of mention to be made for the dead at an Altar, and of a ſacrifice, (albeit he call this ſacrifice of the Euchariſt a Thankſgiuing, but I muſt confeſſe moſt improperly,) but none of thoſe be practiſed this day in the Church of England, all Altars being deſtroyed, & the word (*Sacrifice*) banished; And conſequently in Mr. Field his opinion, mentioning the dead at the Altar, and offering ſacrifice is ſound doctrine, & the contrary is error, iuſtly condemned by the Church.

Pag. 3. Mr. Godwin in his Catalogue of the Bishops of England, ſpeaking of *S. Gregory* the great Bishop of Rome, ſaith: That bleſſed and holy Father *S. Gregory* was the occaſion of replanting the Chriſtian Faith in our countrey: But none of our Aduerſaries can denie, but *S. Gregory* did allow of maſſing Prieſts, yea he being one himſelf, and likewiſe of euery particular point of our now profeſſed Catholike

within the said first 400. and od yeares; is pure doctrine, & inuiolably & with one consent retained, from the very Apostles themselues.

2. BEZA Scoller to Caluin, saith that *Leo who was Pope Anno Domini* 440. did clearly breath forth, the arrogancie of the Antichristian Romane Sea. Now seing *S. Sixtus* 3. who was predecessor to this *Leo*, did confirme the Canons of the generall Councell of Ephesus, which proueth the masse to be a Sacrifice, & that vnbloody which is offered daylie in the Church, therefore I say it followeth, according to Beza his opinion, that this Pope *Sixtus* did breath forth no arroganty nor Antichristan doctrine, seing he was before *Leo*, who was the Antichrist according to Bezas saying, & consequently the masse no: to be Antichristian doctrine, but Christian & true doctrine. Confess. Gen ca. 7 Sect. 12. vt supra

3. MELANCTHON saith: *Zozimus* (who was Pope Anno 420) was the first Antichrist, & that since there was neuer any true Bishop of Rome. Now if *Zozimus* was the first Antichrist & falle Bishop it followeth that *Innocentius* (who allowed of absolution from sinnes by a priest, who was predecessor to *Zozimus*) was no Antichrist, but a good Christian and true Bishop, & did teach Christian and true doctrine; And not only he, but also all the rest of the Bishops of the Romane Sea, who were before In locis postremo editis. Innocēt Epist 1. Vecentiū ca 7.

in the place, which Peeter Martyr, and Bucer did approue as very consonant to Gods woord. VVhen Queen Elisabeth beganne her raigne, the former was iudged to be full of imperfections, and a new was diuised, and allowed by the consent of the Clergie. But about the midle of her raigne, we grew weary of that book and great meanes haue beene wrought to abandon that, and establish another, which, although it was not obtayned, yet we doe (at the least at euery change of Prince,) change our book of common prayer, we be so wanton, that we know not what we would haue. Thus Doctor Doue. Therfore to giue our Aduersaries all aduantages, you shall heare the reporte of those Protestant writers, who haue written since the beginning of his Maiesties raigne in England, and so much, and so incharitably against vs Catholikes, that for that cause one of their owne number, (Ormer pict. Pap. in postscript.) adiudgeth many of their bookes to the fire, and their Authors worthie of death.

Mr. Midleton Papistomast. pag. 137. 138. graunteth with *S. Chrysost. S Aug. S. Epiphan. That Sacrifice, and Prayer for the dead was an Apostolicall Tradition.*

D Svtcliffe against the three Conuers. pag. 791. saith: *Christes true Church is a diligent, and wary keeper of doctrines committed to her, and changeth nothing at any time, diminisheth nothing, addeth nothing superflius, looseth*

looseth not her owne, nor vsurpeth thinges belonging to others. But seing. D. SVTCLIFFE can not deny, but the church of Rome was once Chrysts true church, therfore it followeth, according to D. Sutcliffe opinion, that the church of Rome must needes haue diligently, and warely kept the doctrine of such a maine, and essentiall point of her cheife function, as is the Sacrifice of the Masse, nor changing nor adding any thing superfluous thervnto.

MR. WILLET antilog. pag 144. assureth you, that diuerse of the Romane Church, not only of the ignorant, but of the Learned, be saued and Saintes in heauen. His wordes be these. *It is not denied, by any Protestant, but many renowned Kinges & Queenes, (who might not plead ignorance of the Romane Faith) are saintes in heauen.* And speaking of his maiesties Mother, he attributeth such holinesse, and truth to her Religion and her, that it preuailed with God, not only for her self, but her sonne our soueraigne also; his wordes be. Willet antilog Engl. præf. to the K. *The child of such Prayers, and teares, cannot possibly fall away.* Now if to assist at the celebration of the Masse, is to committ idolatry, (as our aduersaries would haue it,) Mr. Willet could neuer haue accounted these Kinges and Queenes, to be saintes in heauen, whose cheiffe and dayly exercice of deuotion was to assist therat.

citeth, and approueth the Councell of Lateran, as a rule of Faith, but that this Councell alloweth of transubstantation, Can. 1. of Confession to a Priest, Can. 21. Celebrating of Masse, Can. 58. of Reliques, can 62. may easely be seen by any man, who will but read this Councell.

D. Downam lib. 2. Antichrist. pag. 165. graunteth with S. Aug. and Victor Vticensis, *that, to adheare to the Church of Rome, was a marcke of a true Catholike in those times*. But what the Church of Rome held in those dayes concerning Catholike Priesthood, and other pointes of controuersie, it may be seen by that, which hath beene heretofore said.

But not to seeme tedious to your wisdomes, I will conclude this section with the reporte, which one of our aduersaries thẽselues maketh of Catholikes, and of their Religion, Relation of the stat. of Relig. cap 48. the Authors wordes be; *There are among them, (vndoubtedly) in great multitude, men vertuous, Learned, fraught with the loue of God, and the truth aboue all thinges, men of memorable integritie of harte an affections, (cap 6.) in their Sermons much matter, both of Faith and piety is eloquently deliuered by men of wonderfull zeale and spirit, &c. (Ibidem.) The outward state and glorie of their seruice doth ingender, quicken, increase, and nourrishe the inward reuerence, respect, and*

deuotion

who had binan anchorite in Greece, he died in the yeare 154. he ordained, that the maſſe should be celebrated in the night in Chriſtmaſſe euen, &c. After him ſucceeded *S. Pius* an Italian, who died in the yeare 167. in one of his Epiſtles to *Iuſtus* Bishop of Vienna he ſaith: we do celebrate the maſſe in the Churche of *Euprepia*, *&c.* After him, (or as ſome ſay, before him) ſucceeded *S. Anicet*, who died in the yeare 175. he would that the Prieſt should beare a shauen crowne; his decrees are extant Tom. 1. Concil. After him ſucceeded *Soter*, and died 179. who commaunded, that none should celebrate maſſe without one to help him. And ſo ſucceſsiuely one after another vntill *S. Silueſters* time, who was Pope in the time of Conſtantine the great, the firſt Chriſtian Emperor, who was Chriſtened by the ſaid *S. Silueſter*. Theſe be the Bishops of Rome, (whom Mr. Ridley teſmeth Patriarkes) who did maintaine pure doctrine. All of them being before Conſtantine the firſt true Chriſtian Emperor. And as for that he ſaith, that in the firſt Chriſtian Emperors times the Goſpell did florish, it is moſt manifeſt that Cõſtantine, who was Emperor in the yeare of our Lord 306. did allow of Monkes through out *Syria*, *Paleſtina*, *Bithynia*, *&c.* did keepe in his company & court Maſsing Prieſts, with all prouiſion to that effect, as *Zozimus* affirmeth; he

Tom. 1. Biblio SS. Patrũ

Anacletus Ep. ad Gallos.

Cent. cent. 4. col 1441.

Zozim. hist. li. 1 cap. 8. did attribut supremacie to the Bishop of Rome, as affirmeth *Frigiuellaus Gauius* a Protestant Writer: with other points of our Catholike doctrine, in whose time, the Churches doctrine was one and the same as it is at this day, concerning Freewill, iustification by workes, Confession of sinnes to a Priest, Inioined penance; Absolution of such as had confessed, giuen by imposition of handes; Also with affirming penance to be the second table after Shipwrack, vnwritten Traditions, inuocation of Saints, Purgatory, Altars consecrated, with the signe of the Crosse & Chrisme, the reall presence, & Transubstantation, sacrificing for the dead, and many other points which the *Centurists* of *Magdeburg* call errors, of that time, *Now seeing that Maister Ridley saith, that the first Bishops of Rome, & the first Christian Emperors did set out Christs glory, and did administer duely the Sacraments*; It followeth, that in his opinion these points defended, and taught by the Churche in those times, are no lesse now pure & true doctrine, and that the Eucharist is duely administred by masing Priests.

Frig. in his palma ad Sereniss Reginã Aug.

Cent. 4.

Sect. 6. MR. HOOKER in his preface to his bookes of *Eccl. Policy* saith: That wee are right sure of this, that nature, Scripture, & experience haue all taught the world to seek for the ending of contentions, by submitting it self vnto some Iudiciall and definitiue

Catholikes to bring the late generall Councell of Trent, at the which Protestants Religion was nominatim condemned as heresie by six Cardinals, foure Legates, three Patriarches, two and thirtie Archbishops, 228. Bishops, and 4. Abbots. And so D. Morton must acknowledge the highest iudge to be for vs.

D. Doue pleading for an vnion betwixt Catholikes and Protestantes, speaking in fauour of the Church of Rome, saith. *No Church can be condemned, and adiudged hereticall by any priuate censure, but it must be publicke by a generall Councell.* (D. Doue persuas. pag. 14.) and pag 27. 28. he saith, that according to the Catholikes definition of a Sacrament, there be as many as they teach, and this shall not breed any such iarre betwene vs, that therfore we should refuse to communicate togeather, and transubstantation it selfe shall be no bar. The Bishop of Winchester in his suruey, (B. Bilsons suruey pag. 85.) writeth thus. *The ancient consent of Godly Fathers, is with great care to be searched, and followed of vs, cheifly in the rule of faith.* Now seing the ancient Fathers make for vs in this point, as hath thertofore beene shewed, it followeth the B. of Winchester must allow of this point in controuersie, seing itis there doctrine.

Mr. Parkes against Limbomastix pag. 86. citeth

D. Couell writeth of the Churche in theſe woordes in his def. of Mr. Hooker pag. 30 art. 4. *That, which by her Eccleſiaſticall authoritie ſhe ſhall probably think, and define to be true or good, moſt in congruity of reaſon ouer rule all other inferior iudgments, whatſoeuer; & to thē, that out of a ſingularitie of their owne, aske vs, why we thus hang our iudgments on the Churches ſleeue, we anſwere with Salomon. Two are better then one, for when in matters of leſſe moment, it was neuer thought ſafe, to neglect the iudgment of many, and haſtly to follow the fancy and opinion of ſome fewe.* Now, but that the Church of Rome hath had the definition of generall Councells, and conſent of Fathers in behalf of Catholike *Prieſthood* and other pointes of Religion contradicted this day, neither D. Couel, nor any man euer douted, & hence it is, that D Couel (vbi ſupra pag. 73.) concludeth thus. *It is ſtrange for any man to deny them of the Church of Rome to be of the Church.*

D. Murton part. 2. apol. pag. 340. lib. 4. cap. 18. auoucheth confidētly, that *a generall Coūcell is higheſt iudge*; ſo doth the Bishop of Wincheſter, (B. Bilſons ſuruey pag. 85.) and others; but all men know, the Proteſtants not to be able to produce any generall Councell conſiſting of meere Proteſtantes, as the Proteſtant Relator of Religion. (Relat. of Relig. cap. 47.) ingeniouſly confeſſeth, and let it ſuffiſe to

Catholikes

definitiue ſentence, whervnto neither parties that contend, may vnder any pretence refuſe to ſtand. Now ſeing all Generall & Prouinciall Councells, haue giuen their Iudiciall, & definitiue ſentence concerning this point in fauor of vs Catholikes; And on the other ſide, ſeing neither Mr. Hooker, nor any Proteſtant can alleadge any generall Councell or Prouinciall, or any Synodicall Conuenticle before this laſt. 100. yeares, to the contrary: It followeth, according to Mr. Hooker, that wee should allow of the Sacrifice of the Maſſe, ſeing Councells in their Iudiciall, & definitiue ſentēces haue allowed of it. And much more becauſe he affirmeth moſt conſtantly in his bookes of *Eccl. Pol.* that the Church of Rome is to be reputed as a part, and limme of the Church, and houſe of God. Lib. 5. pag. 188.

But becauſe I can not tell, whether our aduerſaries, Will allow what their followes did write or teache in the dayes of Queene Elizabeth, ſeing they defend, (as D. Doue a Proteſtant writer affirmeth perſwaſ. pag. 31.) they may often change, and doe (at leaſt) at the change of euery Prince. Theſe be his own woordes. *VVhen the maſſe was firſt Put down, King Henry had his Engliſh Liturgie, that was iudged abſolute without exception. But when Edward came to the Crowne, that was condemned, and an other put*

a ſuppoſed change of Religion during the fore ſaid ſucceſsion.

Pleaſeth it therefore your wiſedomes, we shew further demonſtration of her not change in this point mentioned in our application, neither in any Article of Faith, by manifeſt teſtimonie of our learned aduerſaries. It is generally confeſſed by our Aduerſaries, that our now profeſſed Cath. Faith concerning Cath. Prieſthood, & likewiſe all other needfull points of Faith, profeſſed not only by the Catholiks of England, but of all Nations where the Cath. Faith is profeſſed, is one and the ſame, which hath beene taught, & defended theſe laſt 1000. yeares, euen ſince our conuerſion from Paganiſme to the Chriſtian Faith by *S. Auſtine* the Monke, ſent by Pope *Gregory* into England; that it was moſt vndoubtedly our now profeſſed Cath. Faith, it remaineth yet to this preſent day euident in two ſpeciall reſpects: As firſt by our eſtabliſhed continuance in our Cath. Faith without any other noted, or known beginning thereof, or of any one part thereof from this preſent age, vp to the firſt time of our firſt conuerſion, for otherwiſe, could the English Cronographers of euery of thoſe meane ages make dalie mention of the other Alterations, & changes, which happened in this Kingdome either in temporall, or Church affaires? could they

could they recite in particular the noted hereſies ariſing, (As the hereſies of Lollards, Wicklifiſts, & the reſt, ariſing in England & noted by the ancient Hiſtoriographers, & by our late Writers, Mr *Stow*, Holinshead, Fox, and the Century-writers in the fifth chapter of very Century,) of foundations of ſo many Bishops Seas, cathedrall Churches, colleges, Monaſteries, &c. (as are noted by Mr. Harriſon in his deſcription of England,) Togethr alſo with the alteration of our temporall lawes, and ſo many mutations in gouerment by *Saxons*, *Danes*, *Normans*; and otherwiſe the many battailes fought, the many rebellions attempted, the ſucceſsion of Kings, & times of their deathes, the creation of nobilitie, the onerthrow of noble families; and be withall yet wholy ſilent in that ſo great change of Religion? Mr. *Godwin* in his catalogue of the Bishops of England, reporting diſtinctly the very names, & ſucceſsion in ſo many ſeuerall Seas of our English Catholike Bishops, euen from this preſent age vp to the foreſaid *Auguſtine*, once Bishop of Canterbury, reporting likewiſe their actes good or euill; yett makes no mention of any change or innouation brought, or aſſented to by any one of theſe many Bishops, ſo much as but in any one point of our now profeſſed Catholike Faith. Whereas, (on the contrary part) we are able to shew to Cap. 2. pa. 140.

Iudgement, & altogether vnworthy your mature & learned iudgements, to condemne, reiect, and make penall, Catholike Prieſthood, and that faith ſo long continued, not only in England by English Catholikes, but likewiſe throughout all Chriſtendome, whervnto we Englishmen were conuerted by *S. Greg.* one of thoſe Fathers, by whom Mr. Iewell, (a famous Proteſtant) in his publique Sermō at Paules Croſſe deſired to be tried, which neuer the leſſe the bouldeſt aduerſary, (as I belieue) dare not performe.

Neither did our now profeſſed Cath. Faith take its beginning in *S Gregories* time, but reached vp euen to the Apoſtles times, which appeareth alſo by conferring our foreſaid confeſſed Religion, taught vs by *S. Greg.* and *S. Auguſt* with that primitiue Faith, whervnto the *Brittains* of *VVales* were conuerted in the Apoſtles times: For whereas our learned aduerſaries do affirme, that our neighbours the *Britains* of *VVales* receaued the faith of Chriſt by the preaching of the Apoſtles, and held that Faith at *Auſtins* comming; ſo affirmeth Mr. Cam-
Pag. 40 den in his *Britannia*, Mr. *Harriſon* in his deſcription of *Britannie* volum. 1. p. 23 Mr. Fulke his booke
Pag 561 againſt *Heskin Sanders*, &c. by *Godwin* in his Catalog. of Bishops pag. 1. Mr. *Foxe* in his Acts and Mon. pag. 463. ſaith: The *Britains* after the receauing

deuotion, which is due vnto Soueraigne Maiestie, & power (cap. 9.) there deedes of charitie are exceeding, (cap. 48.) we find amongst them excellent order of gouerment, singular helpes for increase of godlines, and deuotion, for the profiting of vertue.

SECTION V.

OF PRIORITIE of possession.

RIGHT wise and Learned Iudges, we are not ignorant, but that Prioritie of Possession amongst you receaueth this fauour in your lawe, that to the party disseised of such his possession you afford speciall remedy by Writt of Assise, allowing him also the benefitt of his cõtinuall claime, to preuent discent vpon the other parties dying seysed. Therefore we require your graue considerations concerning this pointe of Prioritie of Possession, how it maketh for vs, and against our aduersaries, euen they being Iudges.

The holy Fathers doubt not vpon this ground of Prioritie of Possession to vrge the Succession of the Romane Bishops, as a strong & vnanswerable argument against the Heretikes of those times. So

Irenæus againſt the Heretikes of his time; you ought (ſaith he) to obey thoſe, who haue their Succeſsion from the Apoſtles, &c So *Tertull lib. de præſcript. aduerſus hæreſ.* let hæretikes ſet forth the beginnig of their Churches, let them recount the order of their ſucceeding Bishops, if they can. And after ſetting downe in ranke the Bishops of Rome from S. *Peter* to *Eleutherius*, he ſaith: *Confingant tale quid Hæretici, &c.* let Heretikes bring forth any ſuch thing, &c. So *S. Hierom in Apol. 1. adu. Ruffinum.* So *Vincentius Lyrinenſis adu. Hæreſes.* Commendeth the Romane Church for maintayning alwayes, with ſo great force, ſtudy, and contention, (*Suſceptæ ſemel Religionis integritatem*) the puritie of Religiō, which it firſt receaued. So did *S. Auſtin* againſt *Manichæus*, theſe be his wordes: *Multa ſunt quæ in Eccleſiæ gremio me iuſtiſsime teuent, &c.* I am held in the beſome of the Church by the Succeſsiō of Prieſts, & Bishops, that haue come downe euen from the firſt Seate of S. *Peter* the Apoſtle to the preſent Bishop of Rome *Anaſtaſius*, that holdeth the Seate at this day; thus he. The which ſaying of *S. Aug.* being vrged by a Catholike Writer Mr. *Hart* againſt Mr. *Reynoldes*; He maketh him aknowledge, that the Succeſsion of the Romane Bishops was a proofe of true Faith in the time of *S. Auguſtine, Epiphan, Optatus, Tertullian, & Irenæus.* The like acknowledgmēt

Irenæus lib. 3 adu hæreſes. cap. 3.

S. Hier. vnic. Lyr.

Auguſt cōt. Ep. Manich cap. 4. Tom. 7.

Reyn in his confer with M. Hart. pag. 443

or

aſhes of Saints, conſecrating of Altars, Chalices, & Corporalls, conſecration of the Font of Baptiſme, Chriſme, & Oyle, Conſecration of Churches with ſprinkling of holy water, Celebration of Maſſe, the Archbishops Pall att ſolemne Maſſe-time, Romane Maſſe bookes, a burden, (as they terme it) of ceremonies, Free will, Merite, and Iuſtification by workes, Penance, Satisfaction, Purgatory, the Vnmarried life of Prieſts, publique inuocation of Saints, and their worship, the worshipping of Images, Exorciſmes, Pardons, Vowes, Monachiſme, Tranſubſtantatiõ, Praier for the dead, the Romane Bishops claime, & exerciſe of Iuriſdiction, and primacy ouer all Churches; and laſtly euen the whole Chaos of Popish ſuperſtition, (as theſe Proteſtant Writers blaſphemouſly terme it.) So farre the foreſaid writers affirme theſe parriculars to haue bene taught by the Churche of Rome, and in the which the English men were firſt inſtructed by *S. Auguſtine*, ſent by *S. Gregory*, as *Io. Bale in Act. Rom Pont. pag.* 44. 45. 46. ſaith, that *Auguſtine* was ſent from *Gregory* to ſeaſon the English Saxons with Popish faith. Printed at Baſil. 1558.

Euen here, (Right honorable & wiſe) might we make our ſtand, and ſo preſume without all further proceeding humbly to offer vp to your graue conſiderations; whether it were not a point of high

Iudgement,

them the beginning,& contradiction of the aduerſe doctrine, not only of theſe innouatours here in England,as of Wicliffs & Tindall, their old & new Apoſtles; but likewiſe of all hęreſies, Innouation, Contradiction with the time & place thereof,euen ſince the Apoſtles times. Your wiſedomes therefore may diſcerne,that our now profeſſed Cath. doctrine,thus perpetuating it ſelfe by the hand of time with a current,& not interrupted ſucceſsió but cõtinued euen from the Raigne of King Henry the 8.vp to the firſt time of our ſaid cõuerſion,demonſtrateth it ſelfe moſt plainly therby, to be theſame vndoubted Cath. Religion,whereto we Englishmen were firſt conuerted by *S. Auſtin.*

Secondly this point is made as yet much more certaine & euident,in that ſundry of our aduerſaries, yea the moſt learned amongſt them as D. *Humfrey,Carion. l. 4. in Cron p. 567. Luke Oſiander in his Epit hiſt. Eccl. cent. 6. pag. 289. & 290. the Centurie-writers of Magdeburch. Cent. 6. cap. 10. col 148* & others,do deſcribe the particulars of Religion, ſo then taught & profeſſed by *S. Gregory* & *S. Auguſtine*,writing and affirming the ſaid particulars, to be Altars, Veſtiments, Images, Chalices, Croſſes, Candleſtickes, Cenſars, holy Veſſels, holy water, the ſprinkling thereof, Reliques, Tranſlation of Reliques,Dedicating of Churches to the bones,& ashes

Humf. in Ieſuit. part 2. rat. 5. p. 5

or anſwere thereto is made by many other Learned Proteſtants, as by Mr. *Ridley* in Mr *Fox* his Acts & Mon, pag. 1359. by Mr. *Iewell* in his Reply to Mr. *Harding*. pag. 246. by Caluin in his Inſtit. li 4. ca. 2. Now if Poſſeſsion and Succeſsion of ſome hundred yeares were ſo eſteemed of by thoſe holy Fathers, yea euen by our aduerſaryes themſelues, as a proofe of true Faith and Apoſtolicall doctrine; Shall not the Poſſeſsion with a continuall, & not interrupted Succeſsiō of 259 Bishops, during a thouſand ſixe hundred and odde yeares, be of great force & valew? and shall not ſuch a Prioritie of Poſſeſsion receaue fauour in your lawe? ſeing it is but the laſt day, and as yet within your owne appointed time of *Limitation*, ſince we in this kingdome were thruſt out of our former rightfull, & ſo long continued poſſeſsion, (all contrary to the Anucient lawes of Nations) condemned of crime, and tranſgreſsion in the matter of Religion, not ſo much as hauing our accuſers before vs, nor place to defend vs concerning the crime.

But our Aduerſaryes, beeing not able to denie this Succeſsion of Bishops in the Sea of Rome, for ſo doing it were to oppoſe themſelues againſt all writers, both ſacred, & prophane; they Imagine

Apoſtles. The like teſtimonie giues the Proteſtante
Pag.22. writer, *D. Philippus Nicholai* in his comment. *de regno Chriſti* of thele remote Nations; by which foreſaid examples of ſo many remote Nations ſo farre diſtante each from other, conuerted vndoubtedly in the Apoſtles times, and agreeing ſo farre with vs, and againſt our aduerſaries, in ſo many principall points of Faith, is not obſcurely ſignified, that our now Catholike Religion is that Primitiue Faith, which the Apoſtles themſelues firſt planted in all Nations.

The Antiquitie and Prioritie of this our Poſſeſsion of our profeſſed Catholike doctrine thus shewed and handled, but in generall, is alſo made as yet much more probable, or rather euident throughout each particular, by that which our learned aduerſaries themſelues do acknowledge, chardging the moſt ancient Fathers their opinions in thele points, as errours. To go through euery particular would be ouer tedious. But the Reader for
Tract. 1. Sect. 3. Subdi. 1. better ſatisfactiō may read the *Proteſtants Apologie*, where he ſhall finde all things at large ſet downe, & moſt cleerly and euidently handled. Forbearing therefore all other points, we will giue inſtance only in that pointe vndertaken chiefly in this our Application, viz: of Cath. Prieſthood.

The Prieſthood of our ſpirituall Paſtors in this

our

out Cath. Churche, who as, *S. Aug.* ſaith, are now, not improperly but properly called Prieſts in the Church: & to whome therefore the word *Presbiter and Sacerdos* are indifferently referred, (as likewiſe *S. Auguſt.* there affirmeth) in reſpect of the Bleſſed Sacrament, which is by them offered to God vnder *Chriſt* the high Preeiſt, and in his ſteed & place. (as *S. Ambroſe* & *S. Cypr.* do affirme) as the Churches externall and acceptable oblatiõ, & acknowledged by learned Proteſtants to haue bene for ſuch accordingly offered, not only for theſe thouſand yeares laſt paſt, but alſo for ſo many other precedent Ages.

De chuit. Dei li. 20 cap 10.

Ambr. in 1. Tim. ca. 4. 14.

S. Cypr. li. 2 Ep. 3

For theſe laſt thouſand yeares it is a generall opinion amongſt Proteſtants. Mr. *Beacon* in his Treatiſe intituled, *The Reliques of Rome*, affirmeth ſaying, The Maſſe was fully finished by *Gregory* the firſt about Anno 600 &c. And from *Charles the Greate* vnto *Charles the* 5. the Maſſe raigned, as a moſt mightie Queene in all the Churches of the weſt part of the world. *Melanct. lib.* 4. *Chronic. in Henr.* 4 ſaith of *S. Greg.* that he allowed by publike authority the ſacrifice of Chriſts Body & Bloud, not only for the liuing, but alſo for the dead; Theſame is affirmed by many other Proteſtante writers. Before *Gregorie*, was *Pelagius*, whome *Maſculus loc. com. de Cœna Domini, pag.* 336. And Mr.

Fol. 344.

Fol. 186.

of that saying of *S. Aug. in no. & vet. Test. quæst.* 110. Heretickes,(saith he)do trouble & breake the order of succeeding Bishops begunne by *S. Petr.* and brought downe by offspring, one Bishop succeeding another, and so challenge vnto themselues a certaine order with out beginning.

SECTION VI.

OF PRÆSCRIPTION.

IF Præscription it self, wherof no memory occurreth to the contrary, be a matter of any importance, with your honors,(Right graue & Learned Iudges) you shall then here finde our now professed Catholike Religion deduced from the Apostles times, & by your learned writers confessed. Surely I perswade my selfe that if any one Baron, Earle, or Duke in England could shew,but half of these yeares, we can shew for the continuance and possession of any temporall state,Lordship,or land in England,he would highly esteeme therof,and therby make a glorious defence against any wrangling companion,that should pretend thesame, and depriue him therof, if he should truely say,& proue, (as we do the cause of our Church;) neither were it credible

receauing of the Faith neuer forſooke it, for any manner of falſe preaching of others, nor for torments, &c. Againe Mr. *Midleton* in his *Papiſtomaſtix* proueth by ancient Authors, that the Goſpell was taught & preached there by *Simon Zelotes*, *Ioſeph of Arimathæa*, *S. Paul the Apoſtle*. More ouer, it is alſo recorded by the Proteſt. writers, that vpon conference betwixt *S. Auguſtine* & the British Biſhops then had at a place called in *S. Bedes* time, *Auſtin-izet*, of the which place maketh like mention *Holinſhead* in his great Chronicle of the laſt edition. The greateſt difference then ſtood vpon betwene *Auſtine* and them, were expreſly, and only mentioned to be certaine tolerable differences: viz: Their diſſent from the vſe of the Romane Church in their Ceremonies, or miniſtring of Baptiſme, & keeping of Eaſter. *Beda* in his hiſtory reporteth, how *Auſtine* ſaid to the *Britaines*, viz: *Si in tribus his obtemperare mihi vultis, vt Paſcha ſuo tempore celebretis, vt miniſterium baptizandi, quo Deo renaſcimur iuxta morem Romanæ & Apoſtolicæ Eccleſiæ compleatis, vt genti Angelorum vna nobiſcum prædicetis verbum Domini, cætera, quæ agitis quamuis moribus noſtris cõtraria, æquanimiter cuncta tolerabimus*. By which their ſo earneſt diſſenting about theſe only matters of ſmaller importance, is moſt plainly ſignified their full agreement in all other ſubſtantiall, and head

Beda hiſt 2. ca. 2. Holmiſt vol 1. li 1. ca. 21.

Li. 2. ca. 2.

points of Faith; for the *Brittaines*, who contradicted *Austine* so earnestly in these so few, & smaler points, would neuer haue bine silent, but much the rather haue with-stood him in the other so many, & incomparably much greater points of Faith, had they in like sort disagreed from him therin, which thing is also as yet more certainly euident, *as well in that the Brittain Bishops then confessed, that it was the right way of Iustice, & righteousnes, which Austine taught,* (as *Bede* doth testifie;) As also for that *Austine* did, (as Mr. *Fulke* affirmeth) at the last obtaine the aide of the British Bishops to the conuersion of the *Saxons*; The same affirmeth *Holinshead* heretofore alleadged. So euidently therefore doth that Faith, which S. *Austine* taught vs, and which our aduersaries acknowledge for Popish, demonstrate in generall to be consonante, and agreable with that Primitiue Faith, whereunto the *Brittains* of *VVales* were, (as is confessed) conuerted in the Apostles times. Which pointe is also made euident by like further obseruations of so many other remote nations, conuerted in the Apostles times, as namely of *Græcia*, as appeareth by S. *Pauls* Epistles to sundry of that nation, as to the *Corinthians*, *Ephesians*, *Thessalonians*; *of Armenia*, by S. *Bartholomew*; of *India* by *Saint Thomas*; which although they be in some things departed from the faith whereunto they

Bed. hist li 2. ca. 2. Fulk. in his conf. of purg. pa. 335.

writers do ſay: cent. 3. cap. 4. col. 89. *Sacerdotem vice Chriſti fungi in Cœna Domini ſuperſtitioſe aſſerit Cyprianus.* The ſame affirmeth Mr. *Fulk.* againſt *Sanders:* pag. 100. Before him liued *Tertullian* Anno 220. whom *Oſiander* cent. 3. lib. 1. cap. 5. and Mr. *Fulk* in his Conf. of Purg. pa. 265. do charge for allowing of Maſſe for the dead. Before him was *Irenæus* Anno 170. whom *Caluine* chargeth for affirming the ſacrifice of *Melchiſedech* to haue bene a figure of the ſacrifice of the Maſſe. Before him liued *Ignatius*, the Apoſtles vndoubted Scoller Anno 90 whome the Cent. writers do charge for ſaying, that it was not lawfull to offer, or to ſacrifice without a Bishop. Laſtly Mr. *Beacon* in his reliques of Rome, being a great diuine amongſt our Aduerſaries, affirmeth ſeriouſly ſaying, the Maſſe was begotten, conceaued, & borne anon after the Apoſtles times, if all be true that *Hiſtoriographers* do write. This ſame ſaith *Sebaſtianus Francus*; and *Hoſpinianus* in Hiſt. Sacram. li. 1. ca. 6. pag. 20. affirmeth, that in the very Apoſtles times this was the opinion of many men.

Cal lib. de vera Eccl. refor. Cent 2. cap. 4. col. 63.

Fol. 344.

Heb Ep. de abrog ſtat. Eccl.

Now therefore may it vouch ſafe your wiſedomes to conſider duly this Priority of our poſſeſſion, and ſucceſsiue continuance of this our Cath. doctrine, deduced from the Apoſtles times, euen our Enemies being Iudges: And take heed of that

Simonds vpon the Reuel. pag. 81. (both of them being Proteſtante writers) do directly charge with the opinion of the Maſſe helping the dead. *Symachus* was Bishop of Rome Anno 501. of whome the Century-writers ſay, *Notas Antichriſti & hic habuit, Miſſam enim in formam redigit.* Before him was *S. Leo* Anno 440. of whome Mr. *Bale* in his Pageant of Popes ſaith : *Leo* the firſt allowed the ſacrifice of the Maſſe, &c. Before *Leo* was the fourth and fift, Councell of *Carthage* at which was preſent *S. Auguſtine*, the one reproued by *Pelargus in his Schola fidei* for allowing prayer, & Maſſe for the dead, the other by *Luke Oſiander cent. 4 pag.* 16. for that in the 27. Canon of this fourth Councell mentió was made of Prayers, & oblations for the dead. Before theſe Councells was *S. Ambroſe* Anno 370. whome the Cent. writers cent. 4. ca. 4. col. 295. Do charge with not writing well *de Tranſubſtantiatione & applicatione pro mortuis.* Before him was *Gregory Niſſen* of the Greeke Church Anno 340. whom *Andræas Craſtonius* in his booke againſt *Bellarmine* chargeth for allowing the Euchariſte to be likewiſe a ſacrifice. Alſo *S. Cyrill.* of *Hieruſalem* another Father of the Greekes florished Anno 320. *Holpinianus* chargeth him for his acknowledgment of Maſſe, & Prayer for the dead. Before theſe times liued *S. Cyprian* Anno 240. of whome the Cent. writers

Cent. 6. ca 10. col. 664.

Fol. 27.

Pag. 13

Craſto. de opificio Miſſæ. lib. 1. Sect 146.

Hoſp. in Hiſt. Sacram. pag. 167.

they were first conuerted, yet by their remnant of Religion to this day preserued, sufficiently appeereth, which faith it was whether, Catholicke or Protestante, whereto they were at first cõuerted; witnes hereof are the seuerall publike *Liturgies* of the *Græcians, Armenians, &c.* the which, trauailers affirme & make so knowne & certaine, as impudencie it selfe may not deny it. *Andrew Theuet* an Author of greate credite in his *Cosmographie* vniuersall Printed in French at *Paris* Anno 1575. affirmeth vpon the experience of his trauailes, that he founde at *Hierusalem* in the holy Pasion weeke more then 4000. Christians of seuerall Nations, as *Abissines, Armenians, Monouites, Georgians of Persia, Nestorians, Iacobits, Sirians, Iauians, Butirians, Darians, men of Quinsay* most remote of all the Orientall *India, &c.* himselfe being sole among them with an *Almaine* of the Romane Church; The which Nations, (saith he) *Chantent la Messe auec pareille opinion sur le Reall præsence du corps & sang de nostre Seigneur cõme nous la tenons*, that is: Do celebrate Masse, holding the like opinion of the Reall presence of the body and bloud of our Lord, as we (of the Latine Church) hould. Nothwithstanding, (saith he) that they do not acknowledge either Pope or Cardinall, King or Emperor of ours, but professe themselues to haue receaued their sacred misteries from the

Tom. 2. Fol. 137.

The which Rule saith Mr. *VVhitgift*, (some times Archb of Canterb.) in his defence pag. 352. was of credit with the writers of our time, namely with Mr. *Zuinglius*, Mr. *Caluine*, & Mr. *Gualter*; and surelie, (saith he) I thinke no learned man doth dissent from them: the which Rule he likewise vrgeth against Mr. *Cartwright* his Puritane Brother, in defence of the names *Metropolitanes*, and *Bishops*, to whome Mr. *Cartwr.* answeareth saying. I appeale to the Iudgement of all men, if this be not to bring in Poperie againe, to allow of *S. Augustins* saying, &c. Further he affirmeth, that therby a window is open to bring in all Popery. Therfore seeing, according to *S. Augustins* rule, the opinion & doctrine, whose beginning is not knowne, & whose Antiquity cannot be found, is a proofe of Apostolike Doctrine; it followeth, that the opinion, whose beginning is knowne, the Antiquity & Author therof found, is a sufficient proofe of false doctrine. And hence it is that *S. Hierome* saith: To reduce an heresie to a beginning is a confutation of it. And seing, that our aduersaries cā shew no beginning or Author of the foresaid pointe of Catholike Priesthood, (yea not of any one necessary, and essentiall Article of Catholike doctrine;) & on the other part, seing we cā reduce euery pointe of aduerse doctrine to his beginning, Author, time & place frō Christ to this

Cartwr. ag. whilg. pag 103. & 352.

Hiero. ad Clesiphont.

to this day, according to the promiſe made by God himſelf to his Catholike Church, that Paſtors, & Doctors muſt be in the Church till the Conſummation of Saints, who shalbe as watchmen all the day and all the night, for euer they shall not hould their peace, but shall alwayes reſiſt falſe opinions, & innouations with open reprehenſion. Cõſequently it followeth, this our Catholike doctrine, wherto we were ſo many Ages ſince conuerted, to be no new or ſecondary, ſince the Apoſtles times, but truely primitiue, and vndoubtedly Apoſtolike. And contrariwiſe, our aduerſaries doctrine to be new, ſecondary, falſe, and Apoſtaticke. And this concerning *Præſcription.*

Eph. 4. 12. Iſa. 62. 6.

SECTION VII.

OF CONTINVALL CLAIME.

IF *Continuall Claime* be a matter amongſt you, wherby Right & title are preſerued: It is more then euident, that this our Catholike Church hath bene euer waking, & ready, euen within the yeare, & day ſo to preſerue her right in this, and other points, againſt all Sects and hereſies whatſoeuer, and howſoeuer deuided otherwiſe among themſelues, did generally

tholike doctrine ſince the Apoſtles times. But I appeale to your honors graue Iudgments, if the anſwer of this diuine be not more abſurd, then the demaund. But ſuch euaſorie arguments as theſe, be all we can gett of our Aduerſaries.

Hier. 33. 18. The Prophet *Hieremie* ſpeaking of the Paſtors of Gods Church, ſaith: that they shalbe multiplied to miniſter vnto him, not with interrupted ſeasõs, but continually euen as the Prophet *Iſay* ſaith, from month to month, & from Sabaoth to Sabaoth: neither, (ſaith *Daniell*) shall this kingdome of the Church be giuen ouer to another people, but shall ſtand for euer. Againe *Iſay* ſaith in plaine termes, that Kings shall miniſter vnto the Church, & her grates shalbe continually open, neither day nor night shall they be shutt, that men may bring to her the riches of the Gentiles. Hence it is, that one of your writers confeſſeth, that if our faith hath bene interrupted, (quoth he) ſince Chriſts time ſo much as one yeare, month, or day were ſufficient to proue vs no part of the Church of God, ſo Mr. *VVhite* in his booke, the way to the true Church, pag. 86.

Iſa. 66. 21. Dan. 2. 44. Iſay. 60.

The ſaying of one of their late writers.

Matth. 16. The like promiſes are mentioned in the new Teſtament: Vpon this Rocke, (ſaith our Sauiour) will I build my Church, and hell gates shall not preuaile againſt it. Againe: Lo I am with you euen to

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it credible, that the Iudges of his cauſe should giue the definitiue againſt him; But no man can preſcribe any ſuch time in temporall matters, and therfore are they well called temporall, for that they chãge in a litle time; No Dukedome or Earledome, continuing lightly 3. or 4. generations together in any one name or family, as may be eaſily ſeene in *Camdens* ſtory, where he taketh vpon him to recount the Earles, & Dukes that had their ſtates & titles ouer ſuch a shire. But, as for matters of Religion, Almighty God hath giuen another manner of force, vnto ſucceſsion both of men & faith; as for example, in the law of nature he made theſame to endure, by only tradition without writing, for more then 2500. yeares vnder the Ancient Patriarches before; & after the Flood of *Noe*. And afterward againe in the written lawe, the iewes continued the poſſeſsion of their religion by ſucceſsion of Bishops, and Eccleſiaſticall Gouernors from *Moyſes* vnto Chriſt aboue 1500. yeares, not with ſtanding of all the varietie of times, & calamities. And no leſſe from Chriſt to our age, hath he continued the ſame in a much more gratious ſorte, & manner, notwithſtanding ſo many mutations, both in the *Romane Empire*, & all other Realmes & Kingdomes, & yet euer hath ſucceſsion of Paſtours & vnion of faith remained,

First therfore our aduerſaries will not ſticke vpon the firſt 100. yeares, which reached to *S. Gregories* time, but will graunt vnto vs that the Maſſe, & Catholike Prieſthood was a generall doctrine throughout the whole world. So Mr. *Powell* in his conſiderations of the Papish reaſons: I grant (ſaith he) that from the yeare of Chriſt 605. the profeſſant company of popery hath bene very viſible, & perſpicuous. Mr *Perkins* in his expoſition of the creed affirmeth, that from *Gregories* daies to *Luthers*, (which was 900. yeares) the Popish hereſy had ſpredd it ſelf ouer the whole earth. The like acknowledgement doth make *Simon de Voyon*, Mr. *Fulk* & others heretofore cited.

Pow. Pag 105.

Perk. pa. 307.

Mr. *Napper*, that ſo greatly commended aduerſary, in his Treatiſe vpon the Reuel. dedicated to the K. Maieſty, granted vs 1260. yeares of preſcription, ſaying, that betwixt the yeare of Chriſt 300. & 316. *Anti-chriſtiã* raigne began raigning vniuerſally, & without any debatable contradictiõ 1260. yeares; & theſame affirmeth Mr. *Brocard* vpõ the reuelatiõ Mr. *Gifford* againſt the *Browniſts* pag. 38. graunteth vs 1300. & odder yeares ſaying: to offer oblation for the dead was generall in the Church lõg before the daies of *S. Auſtine*, as appeareth in *S. Cyprian. & Tertull.* who liued about the yeare 240. *Hamelmannus de Traditionibus*, reacheth vp to *S. Denis of Areopag.* who

Nap. pag. 68.

Fo. 110.

Fol 741.

obscure is most certaine: Noe true visible Church, nor sincere doctrine publiquely opened, that any man may haue accesse vnto. Againe, from the yeare of Christ 316. God hath withdrawne his Pag 161. Church from open assemblies into the harts of particular godly men, where it abode inuisible to these our daies, the space of 1260 yeares, acknowledging likewise, that during the foresaid space of 1260 yeares, the Catholike Romane Church did possesse the foresaid *Continuall Claime*, affirming that from *Constantines* time till those our daies euen 1260. years the Pope, & his Clergie haue possessed the outward visible Church of Christians. Mr. *Gab.* Pag 43. *Powell* in his consideration of the Papistes supplication, saith: We cannot tell by whome, or at what time the enemie did sowe, &c. (meaning our Catholike doctrine.) Mr. *Fulk.* in his Reioined, being Pag. 265. vrged with this demand, I answeare (quoth he) my text saith it was a misterie not reuealed, & therfore could not be at the first preached against. And Mr. D. *Field* of the Church answereth our demaund in Pag. 88. this manner, saying: The errours of the Church of Rome were so brought in, that both they, that were the Authors of them, & others, that neuer fell into them were of one *Communion*, and therefore it is most absurd to require vs to shew these circumstances, viz: concerning any beginning of our Catholike

conſpire to oppoſe themſelues, as againſt their capitall enemie. This is euident to this day in *Anabaptiſtes, Swenckfeldians, Libertines, Antrinitarians, etc.* Who thinke the reformation of Religion to conſiſt ſpecially in the abnegation of our Catholike Faith, terming themſelues in ſuch reſpect reformed Churches, and euery one of them thinking themſelues ſo much more reformed then others, by how much they are further, then others, diſſenting from our Catholike Religion, it needeth no better proofe, then that of the Proteſtants & Puritanes in England. We haue not bene wanting to this *Continuall Claime* before *Luthers* time, by reaſon of our former confeſſed quiet poſſeſsion euen in the iudgement of our very aduerſaries. And our need ſince his time hath bene but in ſome countries, in which our *Claime*, hath bene ſo dailie continued, as we hould it needleſſe to proue theſame: ſo that our aduerſaries are forced to ſay, their Church was for many yeares inuiſible, contrary to that promiſe made by God himſelfe to his Church, ſaying: vpon thy Walles ô Hieruſalem haue I ſet watchmen all the day & night, for euer they ſhall not be ſilent.

Eſay 62. 2.

Pag 191. 388. Mr. Napper in his booke vpon the Reuelation dedicated to the Kings Maieſtie, affirmeth, that this abiding of Gods Temple ſo long latent, and obſcure

who liued in the in the Apostles times, saying, that *Denis* did write much of Churches, of Altars, of places sanctified, of Consecrations, Monkes, and sundry Ceremonies. *Sebastianus Francus Epist. de abrogandis statut. Eccles.* saith, that immediatly after the Apostles times the Masse begun. *Hospinianus in hist. Sacram.* lib. 1. ca. 6. affirmeth, that it was euen in the Apostles times, they being yet aliue. Mr. *Ascham*, a prime protestant in his Apol. *pro cæna Dom.* pag. 31. acknowledged, that no beginning therof can. be shewed. Mr. *Gab. Powell.* pag. 43. in his consideration of the *Papistes Supplication*; being prouoked; that, if our Catholike doctrine be errour, then to tell vs when it came in? who was the Author of it? &c. Answereth thereto acknowledging and saying. We cannot tell by whome, or at what time the Enemie did sow it, neither indeed do we know, who was the first Author of euery one of your blasphemous opinions. And Mr. *VVhitaker* in Resp. ad Camp. rat. 7. pag. 101. confesseth, that the Romane Churches change cannot easily be tould.

Now if that rule, or proofe of Apostolical doctrine of S. *Aug.* be true: viz. Whatsoeuer opinion is not knowne to haue begun since the Apostles times, the same is not new or secondary, but receiued, it is originall from the Apostles themselues. Aug Ep. 118.

ming, our B. Sauiour to be a ſeducer: ſaying; If the doctrine of Chriſt & his Apoſtles had bene true & perfect, the Church, which they planted, &c. should haue continued, &c. The like befell vnto *Sebaſtian Caſtalion* a learned Caluiniſt, who ſtaggering in his Religion, fell to doubtfull ſearches of our Chriſtian Faith. Neither is England wanting examples of diuers Profeſſours, who haue in the end denied the diuinitie of Chriſt, whereof in Q. *Elizabeths* time two were burned at Norwich. By theſe examples your *VViſedomes* may eaſily perceiue the inueterate, and more then *Vatinian* hatred, wherwith preiudice of opinion hath ſo ſtrongly poſſeſſed our Aduerſaries againſt our Church & Religion, that not diſcerning themſelues able to iuſtifie their owne Church in accomplishment hitherto of thoſe prædictions, which are fore told of Chriſts true Church, many and not the meaneſt of them: yea rather then they would yeald to preſerue in this common danger their Chriſtian profeſsion by acknowledgment of our Catholike Church, in which the ſaid prędictions are moſt clearly accomplished, haue finally, (*ô tempora! ô mores!*) betaken themſelues to moſt dreadfull Apoſtaſy.

Caſtal. in the preface to his Latin Bible.

Rogers of the Church of England pag. 9

Therefore we appeale to your graue Iudgemente and ſerious conſiderations, if this ſolate entry (ſince

King

King *Henry* the 8. time only) made by our aduersaries at their owne hand, on this our possession, be not against all course of law, and they conuict of secret and stolne Disseisnie. And thus much briefly concerning *Continuall Claime*.

SECTION VIII.

OF THE DOVBTFVLNESSE of the statute law.

MOREOVER if, where the letter of your Statute law appeareth to be in some cases doubtfull, you hould that sense and vnderstanding therof for most reasonable, which is found most agreable with the knowne answerable practise of the ensuing times. Then your Wisdomes shall find the doubtfull letter, (whether of scripture, or of certaine obscure sayings of the Fathers) made plaine on our part by the answerable practise of all succeeding times concerning this pointe of Catholike Priesthood, (and other points of our forsaid Catholike doctrine) by consent of Councells, iudgment of Fathers, and confession of our aduersaries, as hath bene most plainly heretofore throughout demonstrated. For what fairer euidences can be desired,

Damaſcenus, Paulus Diaconus, Alcuinus, Vſuardus, Paulinus Aquilienſis. In the 9. Cent. *Haymo, Rabanus, Ioannes Diaconus, Theophilactus, Anaſtaſius, Hincmarus.* In the 10. Cent. *Odo cluniac. Ado Viennenſis, Lintprandus, Radulphus, Rathodius, Abbas Floriacenſis.* In the 11. Cent. *Petrus Damianus, Humbertus, Lanfrancus, Anſelmus, Algerus, Oecumen. Bruno, Iuo.* In the 12. Cent. *cedrenus, Rupertus, Bernardus, Euthymius, Gratianus, Richardus de S. Victore.* In the 13. Cent. *cæſarius, Alexander de Hales, Albertus, Thomas Aquinas, cantipratenſis, Durandus, Scotus, Bonauentura.* In the 14. Cent. *Nicephorus, Paludanus, Aureolus, Occam, Lyranus.* In the 15. Cent. *Thomas de Kemp Laur. Iuſtinianus, Bernardinns, Beſſarius, Toſtanis.* In the 16. Cent. *Ioannes Eccius, Thomas Morus, Roffenſis, A caſtro, Sanderus, Hoſius, Alanus, Driedo, Baronius, Bellarminus, Suarez, Salmeron,* and many others; by the teſtimonies of theſe Fathers renowned for their vertue, pietie, & learning throughout all the world, (euen our aduerſaries being Iudges) their workes bearing witneſſe, you shall find the doubtfull letter of Scripture or of certaine obſcure ſayings of ſome Fathers made plaine by the anſwerable practiſe of all theſe precedent ages, concerning this point of Cath. Prieſthood, yea they being Prieſts thēſelues. Now as *Tertullian lib. præſcr. adu. hæreſ. confingant tale quid hæretici.* Let heretiques deuiſe ſuch a prooffe.

SECT.

the conſummation of the world. And *S. Paul*, ſpeaking of the priuiledges granted to the Church, ſaith: He gaue ſome Apoſtles, and ſome Prophets, and other ſome Euangeliſtes, and other ſome Paſtors and Doctors to the conſummation of the Saints, vnto the worke of the miniſtrie, vnto the edifying of the body of Chriſt, vntill we meete all vnto the vnity of faith, & knowledge of the loue of God into a perfect man, into the meaſure of the age of the fulneſſe of Chriſt: That is, according to all Expoſitors euen Proteſtants, vnto the worlds end. But thoſe miniſteriall offices of Paſtors and Doctors, &c. cannot be exerciſed, where the Paſtors know not their sheepe, nor the sheepe their Paſtors; which could not be when the Church was inuiſible, & withdrawne from open aſſemblies to the harts of particular godly men for the ſpace of 1260. yeares, as Mr. *Napper* affirmeth on the reuel. pag. 161. Neither can it be ſaid, which D. *Field* in his foreſaid Anſwer affirmeth, that they, who where of the true Church, and they that were not, were of one Communion: ſeing that no man can be ſaued, that inwardly houldeth one Religion and onwardly profeſſeth another, as our Sauiour teacheth *Math.* 10. and the Apoſt. *Rom.* 10. For ſo Mr. D. *Field* will haue mé to be in the true Church, & yet not be ſaued. Which implieth a flat contradiction,

Matth. vlt.

Eph. 4.

Cal. Inſt. ca. 8. Melan. in loc. com. Fulk. againſt the Rhem. Teſtam.

diction, and ſo he imagines abſurdities in other mens ſayings, but he ſeeth not the contradictions in his owne. If *S. Auſtine* were aliue, he would deale in no better termes with theſe our aduerſaries, then he did diſputing againſt the *Donatiſts* for maintaining of a pretended inuiſible Church: theſe be his wordes: Belike (ſaith he) that Church, which was the Church of all Nations, is now no more, she is gone, she is loſt, this ſay they that are not in her; ô impudent ſpeech, she is not, becauſe you are not in her; take heed leaſt thou thy ſelf be not therefore, for she shalbe, though thou be not: And then doth he bring in the Church ſpeaking thus: How long time shall I be in this world? Tell me for their ſakes that ſay, there hath bene a Church, but now there is none, she is become Apoſtata, she is banished away from all nations. It was shewed me. Who shewed me? euen the way himſelf. When? Lo I am with you euen to the conſummation of the world. Neither can it be ſaid, that *S. Auſtine* ſpeaketh of a Church inuiſible, for that neuer to haue perished the *Donatiſts* did willingly admit, as here alſo he teſtifieth. What other argument (I pray you) did Luther vſe againſt the Iewes to proue, that the *Meſsias* was come, but that theſe promiſes of the Prophets were fulfilled, not in their Sinagogs, which were for ſo long time together ſcattered, theſe be *Luthers*

Aug. in Pſa 101.

wordes

yeare 1311. there being present 300. Bishops: The Councell of *Florence* vnder *Eugenius* the 4. in the yeare 1439. there being present 141. Bishops. The 5. Councell of *Lateran* vnder Pope *Leo* the 10. in the yeare 1517. being present 114. Bishops: The Councell of *Trent* in the yeare 1545. vnder *Paul* the 3. and continued vnder *Iulius* the 4. *Marcellus* the 2. and *Paull* the 4. and finished vnder *Pius* the 4. in the yeare 1563. These be all Generall and approued Councells, one succeeding another from age to age. Neither were there wanting throughout all these Centuries of yeares, Fathers & Doctors, who did maintaine this our Catholike doctrine. For in the 1 Century were *Martiall*, *Denis of Areopag.* who were in the first hundred yeares after Christ: In the 2 Centurie *Ignatius*, *Policarpus*, *Iustinus*, *Irenæus*: In the 3. Cent. were *Clemens Alex.* *Cyprianus*, *Arnobius*. In the 4. Cent *Lactantius*, *Victor*, *Afer*, *Hilarius*, *Athanasius*, *Cyrillus Basilius*, *Epiphanius*, *Gregorius Niss.* *Gregorius Nazian.* *Optatus*, *Ambros.* *Ruffinus*. In the 5. Cent. were *Chrysostomus*, *Hieronimus*, *Augustinus*, *Paulinus*, *Cassianus*, *Theodoretus*, *Chrysologus*, *Hilarius*, *Leo Magnus*, *Prosper*, *Fulgentius* In the 6 Cent. were *Eusebius Emiss* *Cassiodorus*, *Climacus*, *Gregorius Turonensis*, *Euagarius*, *Gregorius Magnus*. In the 7. Cent *Leontius*, *Sophronius*, *Isidorus Hispal.* *Leander*, *Branlius*, *Hildephonsus*. In the 8. Cent. *Venerabilis Beda*, *Ioannes Damascenus*,

then the conſent of 18. Generall Councells, viz: of *Nice* vnder Pope *Silueſter* about the yeare 325. at the which were preſent 318. Bishops: Of *Conſtantinople* the firſt vnder *Pope Damaſus* in the yeare 384. Of *Epheſus* the firſt vnder Pope *Cæleſtine* about the yeare 434. at the which were preſent 220 Prelates: Of *Calcedon* vnder Pope *Leo* the great about the yeare 454. at which were preſent 630. Bishops. Of *Conſtantinople* in the yeare 553 ended vnder Pope *Vigilio*, at which were preſent 165. Bishops: Of *Conſtantinople* the 3. in the yeare 681. vnder Pope *Agathon*; being there preſent. 290. Bishops: Of *Nice* the 2. vnder Pope *Adrian* in the yeare 781. there being preſent 370. Bishops: Of *Conſtantinople* the 4. in the yeare 819. vnder Pope *Adrian* the 2. at which were preſent 375. Bishops: Of *Lateran* the firſt vnder Pope *Caliſt* the 2. in the yeare 1119. at which were preſent 1000. Bishops. The 3. Councell of *Lateran* vnder *Alexander* the 3. in the yeare 1180. there being preſent 300. Bishops: The 4. Councell of *Lateran* vnder Pope *Innocent* 3. in the yeare 1215. in which were preſent 1200. Bishops: The firſt Coũcell of *Lions* vnder *Innocent* 4. in the yeare 1245. at which were preſent 140. Bishops. The 2. Councell of *Lions* in the yeare 1274. vnder Pope *Greg.* the 10. being preſent there 700. Bishops. The Councell of *Vienna* vnder *Clement* the 5. in the

yeare

wordes. *Quomodo hoc quadrabit, legem ipſorum eſſe duraturam in æternum, cum iam annis plus* 1500. *ſacerdotium templum, cultus, omnia deleta & funditus euerſa iaceant, ſupra modum & vehementer ridiculum eſt, quod nos Gentes, Iudæi perſuadere volunt ad ſuam inter-mortuam abſoletam legem, quæ nunc per annos* 1500. *antiquata & abolita eſt, &c.* Was not this pretended latencie and Inuiſibility cauſe of the reuolt of ſundry of the learnedeſt men among our aduerſaries? *Bernardine Ochine*, (whom all Italy could not match for learning, as *Caluine* ſaith) hauing entred but into examination of this forſaid ſcruple, began here vpon to ſtagger, & become perplexed, ſaying: When I did conſider how Chriſt by his power, wiſdome, and goodnes had founded & eſtabiſhed his Church, washed it with his bloud, & enriched it with his ſpirit; and againe I had diſcerned, how the ſame was vtterly ouer throwne, I could not but wonder, and being deſirous to know the cauſe, I found there had bene Popes; In ſo much as hee proceeded from this conceipt of the Popes preuailing, further to teach Circumciſion and Poligamie; in defence of the which laſt point, he wrote a booke in *Italian*. *Dauid George* the *Hollander*, conſidering the promiſes made by God himſelf of the continuance of his Church, & not fulfilled in the Proteſtants Church, became a blaſphemours Apoſtata, affir-

Luther. lib. de Iudæis Tom. 7. printed at Wittemb.

Cal. lib. de ſcād.

Bern. Ochin. in præf. ſuorum Dialog.

In hiſt. Georgij Dauidis printed at Anno 1568.

ſtants in England, & other countreis. Hence it is, that many of the bookes of the ſcripture it ſelfe are reiected, euen by the chiefeſt Proteſtants, as *S. Pauls* Epiſtle to the *Hebrewes*, the Epiſtle of *S. Iames*, & *S. Iude*, the 2. of *S. Peter*, the 2. & 3. of *S. Iohn*, & the Apocalipſe, by *Luther*, *Brentius*, *Kemnitius*, & the *Magdeburgians*. Hence it is, that the manifold, variable, and different tranſlations of Scripture, the tranſlation of the new Teſtament by *Luther* is condemned by *Zuinglius*, ſaying: *ad Lutherum de Sacram.* pag. 412. Thou *Luther* doſt corrupt the word of God, &c. *Luther* in like manner doth reiect the tranſlations of *Zuinglius*. The tranſlation ſett forth by *Oecolampadinis*, & the *Diuines* of *Baſile* is reproued by *Beza*, calling it wicked, and altogether differing from the mind of the Holy Ghoſt, The tranſlation of *Caſtalio*, ſo much commended by Proteſtants, is condemned by *Beza*. As being ſacrilegious, wicked, and Ethnicall. And cõcerning *Caluines* tranſlation, the learned Proteſtant Writer *Carolus Molinæus* in tranſlat. Teſt. noui part. 12, fol. 110. ſaith thereof; *Caluine in his Harmony* maketh the text of the Goſpell to leape vp & downe, he vſeth violence to the letter of the Goſpell, and beſides this, addeth to the Text. As touching *Beza* his tranſlation, the foreſaid *Molinæus ibidem* part. 20 30. &c, ſaith of him; He actually changed the text.

Hoſpin. in hiſt. Sacram. Parte altera. fol. 183.

Beza in reſp. Caſtal.

Beza in Annot. in Matt.

And *Caſtalio*, that learned *Caluiniſt* ſaith of *Beza*, that to note all his errours in tranſlation would require a great volume. All which confirmeth the Kings Maieſties Graue and learned cenſure in thinking the *Geneua* tranſlation to be worſt of all. And concerning the English tranſlations; Mr. *Carleil*, in his booke that Chriſt deſcended not in to hell. pag. 116. ſaith: that they haue depraued the ſenſe, obſcured the truth, & deceaued the ignorant, that in many places they do detort the ſcriptures from the right ſenſe, they shew themſelues to loue darkneſſe more then light, falshood more then truth. The *Miniſters* of *Lincolue* dioceſſe in the abridgement of their booke to his Maieſtie, giue their like publique teſtimony, tearming the English tranſlation, that taketh away from the text, that addeth to the text, &c. a tranſlation which is abſurd and ſenſleſſe. And the *Puritanes* in their petition to his Maieſty pag. 76. do charge the tranſlation of the Pſalmes to differ from the truth of the Hebrew in addition, ſubſtraction, & alteration in 200. places at the leaſt: in ſo much as they do therefore profeſſe to reſt doubtfull, whether a man with a ſafe conſcience may ſubſcribe therunto. Not without cauſe did his Maieſty therefore affirme in the conference before him pag. 46. that he could neuer yet ſee a Bible well tranſlated in English. And

In the ſum of the confer. before the K. Maieſty, pag. 46.

our ſpirituall high Courts of Generall, Nationall, and Prouinciall Councells, vnitie of the Church, and conſent of the Fathers, be any waies inferiour to your temporall high courts, and to haue no authority, no force, to giue out Iudgment, pronounce ſentence, and decide controuerſies, ſo that no writ of errour or appeale lieth, wherby to ſupport the party ſo conuicted in the further humor of his vnſatisfied & endleſſe contention.

And to omit much other correſpondence that may be alleaged, and applied euen to your owne principles, not to ſeeme offenſiue or tedious, we will here briefly inſinuate ſome other proofes, of no leſſe force then the precedents.

SECTION X.

OTHER PROOFES.

VOVCHſafe therfore, (Graue & learned) to adde vnto that, which hath bene ſpoken, the anſwerable doctrine of theſe religious, & ancient Iewes, (who liued before Chriſts coming) foretelling & writing (by ſpeciall inſtinct) concerning our Cath. Church, and B. Sacrifice commonly termed the Maſſe, & that ſo plainly, that as *Galatinus* a learned catholike in his

SECTION IX.

OF HIGH COVRTES of Iudgment.

BESIDES all this, there are established with you for the finall ending of all arising controuersies & suites of law, high Courts of Iudgmēt & parliamēt to giue definitiue sentence; and thesame so giuen, not by the law it selfe, but by your selues, placed as Iudges to pronounce & determine, what is the law, against which sentence so once orderly giuen in your highest court of Iudgement, & perliament, no writt of errour or appeale lieth, wherby to support the partie so conuicted in the further humor of his vnsatisfied & endlesse contention. Therfore if high Courtes & perliament be authenticall, and of so much credit with you, then you shall find on our behalf so many generall Councells, iudgemente of Fathers, (euen in the time of the primitiue Church) concerning this point of Catholike Priesthood, (& other points of controuersie) pronunced and determined against *Nouelliſts*, and heretikes of those ancient times. *S. Ambroſe* witnesseth of the *Nouatians*, who denied, that Priests could remit sinnes; Lib 1. de Pæn. cap. 2.

Hær. 53. And *S. Auguſtine* of *Aerius* for denying the ſacrifice of the Euchariſt for the dead; For the which D. *Field* a Proteſtant diuine ſaith, that *Aerius* was iuſtly condemned. All theſe twelue Councells before alleaged by vs inſetting downe of our Iury are moſt plaine in this point, & neede no more proofe, then what hath bene there ſaid. Now if one high Court or parliament gathered of the moſt ſufficient, and wiſeſt men of one Kingdome be of ſo great force, that no place of contention, writ of errour or appeale remaineth to the partie once conuicted, ſhall not a generall Councell gathered, not of the wiſeſt & learnedeſt men of one Kingdome only, but of many Kingdomes, and aſsiſted by the holy Ghoſt, (ô ſhall it not) haue no force, nor no credit for the finall ending of arriſing controuerſies, & contentions in matters of Religion? but notwithſtanding the ſentence pronounced & arreſt giuen, yet it ſhalbe lawfull for euery one to follow his priuate iudgement, appealing to the written law of only Scripture; the which courſe your owne anſwerable groundes, & principles do ſufficiētly informe you, that their endeuour herein is no other then abſurde, prepoſterous, & infinitly contentious. Who is ſo blinde, as ſeeth not this to be the very ſame eſcape, & flight of the *Nouelliſts* of theſe our times? Thus Mr. *Cartwright*, (the *Puritane* Brother

Field of the Chur. l. 3. c. 29. pag. 138.

vniuerſall, and neuer ſo primitiue; And ſo therby in the end making themſelues,& euery of their followers *Iudges* both of Scriptures, and of all Interpreters, reſtrayning all things to their cõferring of places, which they can in their owne priuate opinion, collect to be true; In ſo much that we may ſay with *S. Hierome Epiſt. ad Paulinum: Sola Scriptura ars eſt, quam ſibi paſsim omnes vendicant, hanc garrula anus, hanc delirus ſenex, hanc Sophiſta verboſus, hanc vniuerſi præſumunt, lacerant, docent antequam diſcant.* The Scripture only is an arte(or ſciẽce)which euery one challengeth to themſelues, this the chatting old wife, this the doting old man, this the prating Sophiſter, this euery body preſumes, rent,& teach before they learne. Againe writing againſt the *Luciferians, tom.* 3. he ſaith: *Nec ſibi blandiantur, ſi de ſcripturarum capitulis videntur ſibi affimare, quod dicunt, cum & Diabolus de Scripturis aliqua ſit locutus, & ſcripturæ non in legendo, ſed intelligendo conſiſtant.* Neither is this different from the publike doctrine thus decreed in the 20. article of their Religion: The Church (ſay they) hath power to decree rites or ceremonies, & authority in controuerſies of Faith.

I appeale therfore to your learned Iudgemente, that if your temporall high Courte & parliaméte be of ſuch force, that men are to reſt & rely on the Iudgement giuen, and ſentence once pronounced, our

as our learned aduerſaries do thus agree to diſagree in their owne tranſlations mutually condemning each other, ſo alſo haue they vpon a ſecond and more due conſideration afforded honorable teſtimony euen of our vulgar Latin tranſlation had from Rome *Beza annot. in* 1 *cap Luc verſ.* 1. ſaith: The old Interpreter,(meaning our Latine edition) ſeemeth to haue interpreted the holy bookes with meruailous ſinceritie and Religiõ. The which religious obſeruation is acknowledged by D. *Humfrey* de rat. interpret. pag. 74. by *Carolus Molinæus*, by *Conrardus Pelicanus*, by D. *Couel*, & other Proteſtants.

Conrad. præfat. in Pſalt. Couelin his Anſwer to Burges pag. 94.

Wherefore iuſtly may we exclaime with *S. Aug.* cont. *Donatiſt.* cap. 24. ſaying: *O truth more forcible to wring out confeſsion, then is any rack or torment!*

And for ſo much, (moſt honorable Lordes and graue Lawiers) as it is the courſe of our aduerſaries, vnder the deceiptfull vaile of this their ſo naked, vncertaine, and doubtfull pretence of only ſcripture, to vndertake liberty of reiecting all proofes, and arguments drawne from the authority of all generall Councells, though neuer ſo ancient, neuer ſo vniuerſall, & neuer ſo lawfully aſſembled; from the Iudgement and conſent of the Fathers, though neuer ſo learned, neuer ſo holy, and neur ſo ancient; from the practiſe of the Church though neuer ſo continuall, neuer ſo agreable, neuer ſo vniuerſall,

Brother in Mr *VVhitgifts* defence pag. 111.) auoydeth the Proteſtants arguments. In this ſort is *Beza* himſelf noted to euade, ſaying; If any ſhall oppoſe againſt my expoſition of the authoritie of certaine of the Ancient Fathers: *ad verbum Dei prouoco*. I do appeale to the word. Where vpon Mr. *Bancroff*. ſomtimes Bish. of Canterb. inferreth, ſaying: How crankis *Beza* with the ancient Fathers? Thus the *Browniſtes of Amſterdam* (in their Apologie pag. 103.) labour to shrowde themſelues. Thus do the *Anabaptiſts* ſeeke to eſcape. Thus alſo doth *Socimus* giue the ſlip in defence of his errour againſt the diuinity of Chriſt, ſaying to his Proteſt. aduerſarij *Volanus*: we propound to vs in the queſtion none for Maſter or Interpreter, but only the holy Ghoſt, &c. We do not thinke, that we are to ſtand to Iudgement of any man, though neuer ſo learned; of any Councells, though in shew neuer ſo holy and lawfully aſſembled; of any viſible Church, though neuer ſo perfect and vniuerſall, &c. thus he.

Bancro. ſurvey. pag. 219.

Socimus in lib. de Chriſti natura contra Volanū pag. 2.

This kind of tergiuerſation vnder pretence of only Scripture, is, & hath bene the ordinary euaſiō, wherby almoſt all Nouelliſts of preſent, & former times haue dalie exempted themſelues from all authoritie of contrary Iudgemente. Hence it is, that there be ſo many Sects amongſt the Proteſtants

liſts, and in *S. Pauls epiſt.* ſpeaking of the body, and in *S. Luke* alſo in the Latine; & our aduerſaries thẽ-
Heb. 13. 10. ſelues ſo put it in their tranſlations. The Apoſtle to his effect called our table θυσιαστήριον, an Al-
Ignat. tar for ſacrifice. A word vſed by *S. Ignatius*, the Apoſtles vndoubted Scoller in his Epiſt. ad Phila-
Nazian. delp. by *Nazianzenus*, *in oratione pro Gorgonia.* By
Chryſo. *Chryſoſtome, in demonſtrat. quod Chriſtus ſit Deus*, & by
Aug. *S. Auſtine Epiſt.* 86. and that in a very proper ſenſe to ſacrifice Chriſts body vpon, and ſo called of them in reſpect of the ſaid body ſacrificed.

Fourtly this is euident by the inſtitution of the Euchariſte it ſelfe: for Chriſt commanded his Apoſtles, & in them there Succeſſours, to do the ſame which he did: But he did truely ſacrifice, as performing the office of a Prieſt according to the order of *Melchiſed.* King of *Salem*, who offered vp bread and wine: Therefore neceſſary it was, that Chriſt ſhould inſtitute an vnbloudy ſacrifice vnder the formes of bread & wine, and that to continue in his Church vntill the worlds end, becauſe he otherwiſe could not be truely ſaid to be a Prieſt for euer; for Prieſt, & Sacrifice cannot be aſunder: Neither is he Prieſt, that hath no Sacrifice to offer
Heb 5.8 vp as *S. Paul* ſaith: and ſeing the ſacrifice of the Croſſe was to be performed as once, and cannot be againe repeated, it muſt follow conſequently, that

there

there is in the Church ſome other ſacrifice, which Chriſt the high Prieſt may be ſaid to offer by his Miniſters for euer; which can be no other then the Sacrifice of the Maſſe, once offered vp by himſelf inſtituting the Euchariſte, and now by his Miniſters.

Fiftly ſeing the figures of the old teſtament, as the Paſchall Lambe, the bloud of the Teſtament, & generally all the ſacrifice of the old law, were, (according to the vniforme doctrine of all the ancient Fathers) ſignes and figures of the Euchariſte: But they were truely Sacrifices: therefore the Euchariſte no leſſe: otherwiſe it ſhould follow the figures to haue bene more perfect, then the things figured.

Sixtly, If Miracles in all ages haue bene of great force to confirme true doctrine, (as we may ſee in our Sauiour & in his Apoſtles,) ſo that *S. Aug.* placeth theſame among theſe things, which moſt iuſtly held him in the Churches beſome: Then, who will but read the Fathers, ſhall find them plentifull euen in Miracles wrought in confirmation of the Sacrifice of the Maſſe. *S. Auſtine* reporteth of his owne time and countrey; how that one *Heſperius* hauing his houſe infeſted with wicked Spirites, to the affliction of his beaſts, & ſeruãts, deſired, (ſaith *S. Auſtine*) in my abſence certaine of our Prieſtes, that ſome would go thither, &c. one went, and

Act. 4.

Aug. cont. ep. manich. cap. 4. & lib. 8. de Ciuit. Dei.

Aug. de Cant. Dei lib. 22. 1 cap. 8.

arguments, & irrefragable proofes: I am now likewiſe moſt humbly to intreate you, not to ſeeme offenſiue or tedious, if alſo I make bould to put your Wiſedomes in remembrance, by what inſtinct this ſoo generally confirmed, receaued, & continued doctrine of the Maſſe it ſelfe, (become as now to you ſo odious, & to vs by your lawes ſo penall) hath bene now of late ſo impugned & traduced. The principall man & moſt notorious was an Apoſtata Monke *Martin Luther*, whome Proteſtants reuerence and name their Father, and a moſt excellēt man, ſent of God to lighten the whole world, and whome the *Lutherans* glorioufly vaunt to haue bene the firſt, that impugned the Maſſe. Mr. *Powell* a Proteſtant writer termeth him, holy *S. Luther*. But by what inſtinction or genius, from what ground worke, (I pray you) it was, which ſo directed *Luther* to impugne the Maſſe: not by any other, but by the ſuggeſtion and perſwaſion of *Sathan*, (with whoſe affrighting and apparitions he had bene infeſted from his youth:) For it chanced, that vpon a certaine time, (as himſelf reporteth the matter) he was ſodainly awaked about midnight, then (ſaith he) *Sathan* began this diſputation with me, ſaying: Hearken right learned Doctor *Luther*, thou haſt celebrated priuate Maſſe the ſpace of 15. yeares &c. And ſo the Deuill with arguments, (which

Luther. Whitak. in reſp. ad rat. Campi. Iewell in his def. pag. 426. Alberus contra Carolſtadianos. Powell in his cōſiderations. Luther tom. 7. Wittēb. an. 1558. lib. de Miſſa priuata fol. 443

Luther

in his, *arcanis Catholicæ veritatis*, lib. 2. cap. 3. affirmeth, they may be thought not ſo much to haue foretould things to come, as to haue reported Euangelicall things already done. To this end ſaith *Rabbi Cahana*: The *Sacrifice*, which shalbe offered of wine, shall not only be changed into the ſubſtance of the blood of the *Meſsias*, but alſo into the ſubſtance of his body. The Sacrifice, which shalbe of bread, notwithſtanding that it be white as milke, shalbe conuerted into the ſubſtance of the body of the *Meſsias*. In like manner *Rabbi Iudas* in 23. Exod. ſaith: The bread shalbe changed, when it shalbe ſacrificed, from the ſubſtance of bread in to the ſubſtance of the body of the *Meſsias*, who shall deſcend from heauen, & he himſelf shalbe the ſacrifice. *Rabbi Simeon*, ſaith: *in libro de reuelatione ſecretorum*: *The Sacrifice, which after the Meſsias his comming, Prieſts ſhall make, &c.* they shall make it of bread & wine, &c. and that ſacrifice, which shalbe celebrated vpon euery altar, shalbe turned into the body of the *Meſsias*. *Rabbi Barachias in Eccleſiaſt.* teacheth, that at the comming of the *Meſsias* food shall come from heauen litle a like cake; This ſame is affirmed by *Rabbi Ionathas* lib. collect. in Pſal. 72. and *Rabbi Hardarſan* in Pſal. 136. & alſo by others alleadged by *Petrus Galatinus de arcanis Catholicæ veritatis*. Theſe *Rabbines* affirme likewiſe, that *Melchiſedechs* offering of bread & wine in ſacrifice, was a

Rabbi Cahana ad cap. 49 Gen. Verſ. 2.

Rabbi Iudas.

Rabbi Simeon.

Rabbi Barach.

Rabbi Iona-thas.

Rabbi Moſes.

prefiguration of that Sacrifice, which was to be offered after the *Meſsias* his comming. So *Rabbi Samuel* in *Bereſchith* in cap. 14. *Geneſ.* auerreth, ſaying: *Mechiſedech* ſet forth the actes of Prieſthood, for he ſacrificed bread & wine to the Holy God. *Rabbi Phinees ibidem*, ſaith: In the time of the *Meſsias* all ſacrifice ſhall ceaſe, but the ſacrifice of bread and wine ſhall not ceaſe, &c. As it is ſayd Pſal. 110 *Thou art a Prieſt for euer according to the Order of Melchiſedech.* Theſame affirmeth *Rabbi Moyſes Hardarſan, ibid.* in cap. 14. *Geneſ* This point is ſo euident in the old *Iewiſh Rabbins*, that *Theodorus Bibliander*, (a Proteſtant of great fame) lib. 2. de SS. Trinit. pag. 89. doubted not accordingly to confeſſe theſame; In ſo much alſo as the ancient Fathers of the primitiue Church are likewiſe by our learned aduerſaries, (as Mr. *Fulk* againſt *Heskins* pag. 99. *Andreas Craſtonius, de opific. Miſſæ*, lib. 1. pag. 28. ſect. 66. confeſſed to haue belieued accordingly the foreſaid ſacrifice of *Melchiſedech.*

Rabbi Samuel.

Rabbi Phinees

Neither are the Prophets wanting in this point foretelling a Prieſthood and ſacrifice; and theſame, not the offering vpon the Croſſe, which is now an acte of Sacrifice tranſitory & paſt, but to continue for euer; and not in bloudy manner, but according to the order of *Melchiſedech.* So the Prophet *Malachy* fore shewing the reiecting of the Legall Prieſthood

Pſal. 10. Malach. ca. 1. 10.

Church of Rome is to be reuerenced, as being the true Church and temple of God. Mr. *Hooker* lib. 5. pag. 188. ſaith in his Eccl. Policij: that the Church of Rome is to be reputed a part of the houſe of God, a limme of the viſible Church of Chriſt, &c. So ſaith Mr. *Bunney* in his Treatiſe tending to pacification, ſect. 8. pag 109. So Mr. *Baro* in one of his ſermons; ſerm. 3. So Mr. *Morton* in his Treatiſe of the kingdome of Iſrael, & of the Church, pag. 94. So Mr. *Field* in his Treatiſe of the Church lib. 3. cap. 46. And Mr. *Couell* in his treatiſe publiſhed by authority, & dedicated to the Lo. Arch. of Canterbury, defended this opinion at large, and concludeth ſaying: *VVee affirme them of the Church of Rome to be parts of the Church of Chriſt, and that thoſe, that liue and die in that Church may not withſtanding be ſaued.*

Hooker.

Bunney.
Baro.
Morton

Section XI.

A DISCOVERY OF CONTRARY doctrine.

THis then (Right honorable, Reuerend, Graue, and learned) being our confeſſed Religion & Catholike doctrine, & thus made ſo euidēt by ſo many conuincing arguments

offered there, (ſaith he)the Sacrificie of the body of Chriſt, praying what he might,that the vexation the might ceaſe; & God being therupon mercifull, it ceaſed. In like manner *S.Chryſoſtome lib. 6. Sacerd.* *S. Gregorij lib. 4. Mor.* and *S. Bede hiſt. lib. 4. cap. 22.* do report ſundry miracles to this ſame effect.

Chryſ. Greg.

Seauently reaſon, & nature do confirme this; For Religion & Sacrifice are ſo conioyned together,that the one cannot be without the other; for neuer was there yet any nation in the world, that had not ſome kinde of Religion and worhipping, and that did not thinke Sacrifice neceſſary to the worship of God,ſeing Sacrifice is the higheſt externall worship,that can be exhibited by man toGod, for,things are more excellét then wordes, ſpecially whoſe ſubſtance is conſumed vpon Gods honor. But certainly the vniuerſall conſent of all nations proceedeth from the inſtinct of nature.

Laſtly, the more ſober and learned ſort of our aduerſaries do afford to vs Catholikes the hopefull promiſes of ſaluation, affirming this to be the iudgment of all learned Proteſtants:as D. *Some* affirmeth in his defence againſt *Penry* the *Puritane*, pag. 176. This ſame auerreth Mr. *Couell* in his defence of Mr. *Hooker* pag 68. accuſing his brethren that affirme the contrary, of ignorant zeale. *Georg. Caſſander lib. de officio pij viri*, pag. 14. ſaith: The

D. Som. Couell.

Caſſander.

Church

hood & sacrifice, foretelleth of the now *Sacrifice* of the Christian Gentiles to succeed, which he termeth *a cleane Oblation*; which is the Sacrifice of the Masse. The Prophet *Daniell* fore shewing likewise the end of the world & *Antichrists* comming, foretelleth in like manner that as then the daily Sacrifice shalbe taken away; which one Sacrifice cannot be vnderstood of the many spirituall sacrifices of praier & thankesgiuing; for that *Antichrists* persecution shall rather increase, then take these away. Neither can *Malachies* prediction of that *one Oblation* be taken to signifie those said spirituall sacrifices, because that they are many, and but improperly called Sacrifices, or were not new or peculiar only to the Gentills, but were also belonging to those of the old Testament, no lesse then now are to vs, Adoration, inuocation, Psalmes, Festiuall daies, fasting, almes deedes, & the like. The Prophet *Isay* foretelling the Ecclesiasticall Ministers of the new Testament termeth them *Priests*, which hath relation to a sacrifice. Dan. ca. 12. 11.

More ouer the wordes of the Euangelist *Matth.* 26. 28. *Mar* 14. 24. *Luk.* 22. 19. 20. And of *S. Paul.* 1. *Cor.* 11. 24. are literally answerable hereunto, saying: not that, which (*shalbe*) *giuen* or offered; but, which (*is*) giuen: and not (*to you*,) but (*for you*;) the Greeke being the present tense in all the Euange-

senſe; and of *Zuinglius* he ſaith, he condemned & auoyded him with all his hart, as deſpayring of his ſaluation, as *Hoſpinianus* witneſſeth in hiſtor. Sacram part. alt. pag. 187. And the ſame they thinke of *Luther*. So well agree the Fathers, & the Brethren as Proteſtants call them.

Whitak. contra camp. rat. 8.

Section XII.

THE CONCLVSION.

PArdon me therefore, (Right honorable, Reuerend, & learned) if I be ſo bould now to appeale to your *VViſedomes* graue and mature Iudgement: whether *Luthers* doctrine concerning the Maſſe, which had its growth in this age by apparitions from the *Deuill*, (as him ſelf & his deareſt Schollers do accordingly confeſſe) be of greater credit & authority, then that doctrine & Religion, whoſe vndoubted proofes are anſwerable & correſpondent to the like receiued principles & groundes of your owne lawes: then that Religiõ, which remaineth in it ſelf beautified with manifold & confeſſed ornaments from ancient and memorable teſtimonies of your owne nation, of all Chriſtian nations, & of all precedent times: then that Religion, whereto the English

Vt ſup.

nation

nation was in the Apostles times confessedly first conuerted: Then that Religion, which hath founded your ancient municipall lawes and courts of iudgement, erected your Churches, Bishops-seas, Religious houses, Colledges, Vniuersities, and many other knowne monuments of pietie: Then that Religion, to which so many Kings & Kingdomes of Gentils haue bene conuerted according to the sundry plaine prædictions of the Prophets, had in that behalfe of Christs true Church, which said prædictions otherwise then in, & by this Religion are yet hitherto cõfessedly left vnperformed. Then that Religion, whose Priesthood and sacrifice was foretould by the Prophetes, and acknowledged by the Apostles: Then that Religion, which is answerable to the doctrine of those Religious Iewes, who liued before Christ: Then that Religion, which euen then long since was vniuersally professed in the Christian world: Then that Religion, in which was then also confirmed to vs from heauen with testimony of vndoubted miracles: Then that Religion & Faith, approued of by the consent of so many Generall, Nationall, and Prouinciall Councels, by the Iudgment of so many holy, learned, & ancient Fathers practise of all times, and ages, and euen by the confession of our aduersaries: Then that Religion, against which all Sects & heresies

A TABLE OF THE SEVERALL points handled in this treatise, diuided in to 12. Sections as followeth.

The first Section.

THe lawe tearmes, in generall perused in this Application. pag. 1.

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The Conclusion. pag. 92.

FINIS.

Luther himſelf there at large ſetteth downe) endeauoring to diſſuade *Luther*, any more to ſay Maſſe: but as yet *Luther* ſtanding in defence therof, iuſtifying to the Deuill his ſaying of Maſſe. But (ſaith *Luther*) *Sathan* replied more vehemently, &c. Ther-vpon in the end *Luther* yeldeth, and embraceth the doctrine ſo deliuered by *Sathan*, & ther vpon now altogether abandoneth the Maſſe. This is confeſſedly defended euen by *Luthers* deareſt Scollers, as *Hoſpinianus in hiſtor. Sacram fol. 131. part. altera: Ioannes Regius conſiderat. cenſuræ, pag. 123.* Neither was this conference betweene the Deuill & *Luther* ſpirituall only, or a dreame; but as *Balduinus*, (a follower of *Luther* lib. de diſput. *Luther* cap. 4. pag. 83.) ſaith: a reall truth written by *Luther* (ſaith he) not hyperbolically, but ſeriouſly, and according to the truth of the hiſtory. And if we looke to *Luthers* life after his Apoſtacie, we ſhall find it anſwerable to his doctrine, both tending to libertie; it needeth not any other teſtimonie, then that, which the Proteſtants themſelues acknowledge: For (ſay they) *Luther* became ſo arrogant, inſolent, and poſſeſſed with the ſinne of Pride, that God therefore did withdraw his true ſpiritt from him. This we may manifeſtly gather out of his owne writings, Tom 2, Germ. Fol. 9, & præfat. lib. de abrog. Miſſ. where he acknowledged his con-

Tom. 7. Wittēb. of anno 1558. fol. 229.

Hoſpin. Io. Regius.

Balduinus.

Ioac. Camar. de coniugio Lutheri. Conrad. Regius de cæna Dom.

science accusing him,& condemning him of singularity against the whole Christian world, all times, places,persons,and authorities ; These be his owne wordes: how often hath my heart panted & reprehended me obiecting against me ! what ? art thou only wise? can it be credible,that all others do erre, & haue erred so long time ? haue all generations so often euer bene deceaued ? What if thou dost erre, & bring so many into errour , that shalbe damned for euer? art thou only he,which hath the true pure word of God? Hath no man in the world the same but thou ? that,which the Church of Christ hath hitherto defined , and so many yeares obserued as good , dost thou ouerthrow it, as though it were euill, & so dost disipate by thy doctrine both Ecclesiasticall,& ciuill common weales ? Thus his cõscience,so long as he had any,cõdemned him,thus he repented his disobedience,and said,(*in præf. in tom. 1. Germ. Ientacul.*) that he hoped the bookes which he had written , would be burnt & infect no more ; but when the bridle of Obedience was altogether broken,his conscience extinguished , and the plumes of pride,& sensualitie had mounted so high,and carried him so farre, he behaued himself in his apostacie,as by the testimonie of *Suetonius* (*in vita Iul. Cæs.*) *Iulius Cæsar* did in his temporall Rebellion against the *Roman state* ; who in the begin-

Suet.

ning

all preiudice of opinion, try the ſpirits if they be of God, and proue all things, houlding that which is good, as *S. Iohn* ſaith in his 4. *Chapt.*

To the reading therefore & carefull examinatiõ of this our *Application* do we humbly requeſt you, and that by the tender eare had of your countrey, by the deare reſpect of your ſaluation, by your Chriſtian zeale vnto true Religion, & by whatſoeuer elſe is ſacred and holy,

(∴)

Your poore Countryman.
M. E.

whatsoeuer, (howsoeuer deuided otherwise amõgst themselues) do yet generally conspire: Then that Religion, to which our aduersaries afford to the members & Professours, therof the hopefull promises of saluation: Then that Religion, which only is ratified by all authoritie, all Scriptures, Traditions, Prophetes, & Sibills Rabbins before Christ, by the Apostles, Euangelists, all holy & learned Fathers, Historians, Antiquaries, and Monuments, all Sinods, Councels, lawes, Parliaments, Canons, & decrees of Popes, Emperors, Kings, & Rulers; all Martyrs, Confessors, and holy Witnesses; by all Friends & Enemies, euen Mahometans, Iewes, Pagans, infidells, all former Heretikes, Schismatikes, and these Protestants themselues, when they were most probable to speake truth; and all Testimonies that can be deuised, not only in this world, but of God, of Angells, and glorified soules, whose euidence cannot be vntrue; of deuills and damned soules in hell condemned for their contempt, or negligence thereof; of soules in Purgatorie, and whatsoeuer can be cited for witnesse in such cases, as is most euident in this brief treatise.

In respect whereof, your knowne Wisedomes in other matters, cannot be wanting, or transported herein with generall preiudice of our cause; but obseruing your owne principles, and abandoning all

ning doubted, whether he should go forward, or no; but when he had caſt of shame, he brake out into this ſpeech *Iacta eſt alea*: my chance is throwne. So *Luther* whē shipwracke was made of shamefaſtnes, vttered his vnreaſonable reſolution of obſtinate perſiſting in theſe termes: Becauſe, (ſaith he) I haue entred into this cauſe, now I muſt looke vnto it, & of neceſsity ſay, it is iuſt: If you aske a reaſon, Doctor *Martin Luther* will haue it ſo: *ſic volo, ſic iubeo, ſit pro ratione voluntas*. And thus much briefly of *Sathans* labouring by the miniſtry of *Luther* to impugne the Maſſe, and neuer knowne to haue bene in any age before impugned, otherwiſe then by the *Albigenſes*, *Apoſtolici*, *Almericus*, *VVickliffs*, and ſuch other, as in regard of their other opinions, were cōfeſſedly euen in the Iudgment of our very aduerſaries all of them noted, & knowne heretikes: whoſe opinions in this, & other particulars were priuate, & by the ſaid parties afterwards recanted & called backe, or elſe died with them. And as for *Caroloſtadius*, & *Zuinglius*, cōtemporanean to *Luther*, (whome Proteſtants name brethren) their proceedings to impugne the Maſſe, was not different from that of *Luthers*, viz: by illuſions of *Sathan*, as Proteſtants themſelues do with diſlike report of them. *Luther* in loc. com claſſ. 5 pag. 47. ſpeaking of *Caroloſtadius*, calleth him a man giuen ouer into a reprobate

Luther in colloq. Menſal. fol. 241. Tom 5. Germ. 121. Oſiand. cent 13. lib. 1. cap. 4. pag. 329 The cēt. writers. cent. 13. cap. 5. Fulk. in his retentiue. pag 124. Melāct. loc cō. de poteſt. Eccleſiaſt. Whitak. cap. 18. Oſiand. Epiſt. cent. 16. pag. 86. Conrad. in Theol Caluiniſt in prozim.